

Broughton. (L.D.) al

INTRODUCTORY REMARKS TO A PAMPHLET

ENTITLED

WHY I AM AN ASTROLOGER,

AND A REPLY TO

RICHARD A. PROCTOR'S

ARTICLE ON THE

"HUMBUG OF ASTROLOGY,"

PUBLISHED IN THE "NEW YORK WORLD," FEB. 6TH, 1887, WITH CRITICISMS
ON THE "NEW YORK WORLD," MR. PROCTOR, AND JUDGE JOHN JAY
GORDON, OF THE COURT OF COMMON PLEAS, PHILADELPHIA, PA.

presented by the author
BY

L. D. BROUGHTON, M. D.



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short description of my parentage, and of what my family has suffered in the cause of good government, and for the cause of astrology; and finally a declaration of the reasons why I became an astrologer.

First:—Why I undertook to write this pamphlet.

To the general reader, the conviction and imprisonment of one person may appear a very slight matter, and not worth troubling one's self about. But it ought to be borne in mind that if one person can be sent to prison unjustly, another may also be sent thither; and finally it may come to the reader's turn himself, to be sent to prison unjustly.

While living under a good government, it is very pleasant to think that each individual is protected in his rights, no matter how low or humble he may be.

Let us suppose that one of these individuals finds his property right invaded. What is the course he pursues to gain redress? He applies to the legal tribunals to adjudicate the case, and upon a hearing, it is possibly decided favorably. The sheriff takes the order of the court and proceeds to collect the amount, and if the execution is satisfied, it is well: but if force is resorted to, to prevent the execution, the sheriff calls on a number of citizens who will aid him in securing the injured party's rights. If this should not be sufficient, perhaps, he calls upon the Governor of the State to call out the State troops: and the Governor may even have to call on the President of the United States for troops. And all this may occur to protect one poor individual in his right of property, or his life. 'This is all very nice in theory, and it is nothing but just that the theory should always be carried out in practice.

In a commonwealth like the State of New York, there may possibly be a dozen murders committed in one year. The county or State goes to a great expense and trouble in arresting the murderers, and in convicting and executing them. All this is done so that each person may know beforehand, if he premeditates committing murder, or indeed any crime, that no expense and trouble will be spared by the county or State in bringing the criminal to justice; and also that each person may know and feel that his life, liberty and property are held sacred. Where legislatures enact good and wise laws, and where there are just and wise judges and legal courts to carry these laws into effect, the commonwealth that possesses them is said to have a good government, and its people are generally happy and prosperous.

On the other hand, let us draw a picture giving the condition of the people where all these things are reversed; that is, where the people are living under a bad government, where bad laws are enacted, and where those laws are executed by unjust judges, and corrupt or biased juries.

I have already supposed that there may be about one dozen murders committed in the State of New York in a year, and that there may be ten or twelve criminals hanged or imprisoned for these crimes in the same length of time. But under a bad government, enacting and executing bad laws, if we can believe history, in a community no larger than the State of New York, there have been thousands and even tens of thousands of innocent persons executed in a single year, and in such an

excruciating manner that even to think of their sufferings at the present day, makes our blood run cold. This state of things was continued year after year.

I need only refer the reader to the history of the trials and executions of heretics, witches and wizards, in almost all nations and in all ages. And, as Robert G. Ingersoll has said, there is no doubt but that the authorities would have gone on hanging and burning heretics and witches, even up to the present day, were it not that the number of heretics and witches who seriously objected to being either hanged or roasted alive, gradually became too numerous.

To send even one person to jail unjustly is treading on very dangerous ground. If we may be guided by past history, the sentencing and executing of one heretic, witch or wizard, or, as in the case of Mr. Romaine, the imprisonment of one man for the studying and practicing of a very ancient and useful art and science, may become a most injurious precedent, like that of the first person who was guillotined on account of politics in France, a circumstance which eventually led to the guillotining of Robespierre himself.

Even the conviction of Mr. Romaine of a misdemeanor, and the sentencing of him for felony, is of itself, as they would say in the British House of Commons, a very dangerous precedent. Such proceedings may be compared to a little boy with a lighted match in close proximity to a powder magazine, which may explode it at any moment.

Blackstone in his "Commentaries," in page 60, Book Fourth, says: "To deny the possibility, nay, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God, in various passages of the Old and New Testament; and the thing itself is a truth to which every nation in the world hath in its turn borne testimony, either by examples seemingly well attested or by prohibitory laws." If it was possible for the legislatures in all ages and all nations (including even the Christian nations), to have been deceived in their belief in witchcraft, is it not possible that all the Christian nations of the present day may equally be deceived in their disbelief in astrology; especially when all these disbelievers are ignorant of even the first A B C of that science.

Mr. Romaine has been tried, convicted and sentenced, and for anything that I know to the contrary, he is now serving out his sentence in the Penitentiary at Philadelphia, Pennsylvania. But I wish to have Mr. Romaine retried in another court, and before another jury; the court to be "Public Opinion," and the jury to be composed of the world at large.

I believe that in reopening a case for a new trial, the lawyers on both sides are sometimes allowed to write out their speeches, and even have them printed, and hand them to the judges to read and study over at their leisure, instead of making any personal argument, or set speech in their presence. I have followed this method in making my appeal to the higher court, in which I hope to have Mr. Romaine's case retried. And if I cannot get a clear verdict in his favor, I trust at least the jury will disagree.

In my pamphlet, I shall only plead Mr. Romaine's side of the case. The other side can be found in all the "Encyclopedias," and "Biographical

Dictionaries," of all the European Languages. It can be obtained in "Appleton's American Cyclopaedia," and I might say in nearly every book that treats on the natural sciences, except in those which are specially devoted to astrology. These last named, of course, give Mr. Romaine's side of the question, and to them I refer those readers who may desire a more extensive argument than I can possibly give in this pamphlet, on behalf of astrology. I have in my own possession over fifty different text books on the science of astrology.

Why all the publishers of encyclopedias and dictionaries continue to publish what they know, or ought to know, are falsehoods, in the articles on astrology in their various publications, I shall endeavor to explain, in the latter part of this pamphlet. I shall also give a history of the "Act for the Suppression of Fortune-telling," under which Mr. Romaine was convicted, and a copy of the law itself, which is not very creditable to those persons who were engaged in engineering it through the Pennsylvania Legislature. Also will be found an account of my humble efforts to defeat the enactment of the said bill while it was pending in the Legislature.

Second:—The object I hope to accomplish by the present publication.

If I succeed in getting the jury to disagree, I shall have accomplished a great result. Such a disagreement, like all disagreements of juries, will naturally create discussion, and the discussion will certainly redound to the benefit of astrology. In the forepart of the pamphlet, I compare the calculations in astrology to those in arithmetic, and demonstrate that they are almost equally infallible; but in the latter part of the pamphlet, where I refer to Mr. Babbage's calculating machine, I show that astrology is even more infallible than arithmetic. Consequently, if they send people to prison for practicing astrology, they ought doubly to send them there for practicing arithmetic.

No doubt it will strike the reader as a little remarkable, that astrology should be the only science or art in existence concerning which expert testimony is entirely discarded, and in regard to which only the opinions of men who are the most ignorant of the subject, are entertained. If I can get the public's attention directed even to this point, I shall then not have published this pamphlet in vain. The opponents of astrology meet this point by presupposing that all who give any attention to that science, are either fools or knaves, and therefore their testimony cannot be taken into account.

It may be very puzzling for the reader to understand, how it happens that a person who learns reading, writing, and arithmetic, and who possibly adds a knowledge of chemistry, geography and astronomy, if he stops there, he remains a very sensible and honest man. But if to these acquirements he should add the study of astrology, he then becomes insane, or dishonest. But if we can believe all the Newspapers, Dictionaries, and Encyclopedias published at the present day, such is the fact, whether it can be explained or not. That is one reason why it is almost an impossibility to get anything published in any newspaper in favor of astrology, while anything that is derogatory to that science, can get prominent notice, and almost any amount of space.

Only last March, a correspondent, signing himself J. J. Y., asked the editor of the "New York World," for some information about astrology, and received for his answer the following paragraph:

"In this day and generation a man who believes that the planets govern our actions should not let any one know it. Such an admission is *prima facie* evidence of insanity or idiocy."

For a wonder, however, the World inserted, the following communication from the writer of these pages:

To the Editor of the World:—

Dear Sir:—Will you please explain why those people who make a lifelong study of astrology, are the greatest believers in it, while those like yourself, who do not know even the A B C of astrology, laugh at and ridicule it? Should it ever be the fortune of "J. J. Y." to study astrology, and prove for himself whether the planets have any influence on the earth and its inhabitants or not, he will exclaim, "What ignorant men the Editors of the World are!" I have made astrology a special study for over forty years; my father made it a study for about forty years; and my grandfather for over forty years, making altogether over one hundred years of careful observation and study, and during that time I have had six children born, and my father had eight and my grandfather had seven or eight born. The exact moment of birth of all these children was noted and all their nativities calculated, all of which have proved the truth of astrology. I have also examined near or about one hundred thousand of other people's nativities, and whenever the time of birth has been correct they have all gone on the side of proving the truth of astrology. I have had also a number of professors of colleges as students, I have had also some of the most learned and wealthy people in the United States and in England as students and patrons.

They are the people who ought to have been able to find out the falsity of astrology. But the fact of the matter is, it is only the ignorant, the insane, and the idiots who do not believe in astrology.

Yours, Respectfully,

L. D. BROUGHTON, M. D.,

March 16th, 1886.

66 West Fourth Street, New York.

In discussing these letters, my son, who assists me in my business, objected to further interest on my part, saying that "I had already suffered enough for astrology, and I ought now to let some one else suffer."

Should the time ever arrive when astrology, like all other arts and sciences, is popularly estimated in accordance with what its friends, and those who are the most experienced, and who possess the fullest knowledge on the subject, have to say about it; instead of being estimated in accordance with the statements of its enemies, and of those who have no knowledge or experience whatever, then the reaction will be remarkable, and the public will begin to find out how much they have been gulled for

the last two hundred years, by those pretended scientific men, who give opinions on subjects they know nothing about. New editions of Dictionaries and Encyclopedias and other scientific works will be called for, as the publishers will discover that the present editions have become entirely obsolete.

If the reader accepts the theory that in forming a judgment respecting astrology, we are to be guided by those persons who possess the most knowledge and experience on the subject, in all parts of the world where the science is cultivated, and also that those who possess such knowledge are to be regarded as the true experts of the science; he will likewise perceive, before he concludes these Introductory Remarks, that the standing of the present writer, as an authority on the subject under consideration, is almost unrivalled. In the article which was published in the "New York World," I stated that I had studied astrology for over forty years. During that time I think I have put astrology to the most severe tests, almost every day, which it is possible ever to apply it to. I have also read all the books in the English language, that I could lay my hands on, which have been written for or against the science. After applying the tests for so long a period, extending over successive generations, if I am still deceived, and if my forefathers were also deceived, then I think it is possible to deceive even the very elect. But even supposing that I have been continually deceived, how am I to be convinced of it by persons like Judge Gordon of Philadelphia, who does not even know the first principles of astrology, who never subjected it to a single test, or made a single calculation, and does not know even one solitary fact relating either to the truth or falsity of the science? If sending people to prison, and making "Buncombe speeches," like those of Judge Gordon, is going to convince me, and all other astrologers, that we have been so long deceived, then why did not the hanging and roasting alive of so many millions of heretics and witches in all parts of the civilized world, convince all the remaining heretics and witches, that they were wrong and had been deceived? Judge Gordon's vituperation of Mr. Romaine, and the condemnation of that victim to prison, reminds me of the scolding and whipping of "Topsy," by Aunt Ophelia in "Uncle Tom's Cabin." After Topsy had gone through all the hardships inflicted, she says: "Golly! Aunt Ophelia's whippin' wouldn't kill a skitty."

I think I have made this subject sufficiently plain, and exposed the ignorance of all those who condemn astrology, and persecute astrologers, when they themselves have no practical knowledge on the subject, and have endeavored to prove that it is only the same kind of persecution which harassed Copernicus, Galileo, Samuel Hahnemann, and I might even include all the inventors and discoverers in art or science in former ages. But possibly I might illustrate this point, and make it plainer by one or two anecdotes, which have reference to other sciences or subjects, not at all connected with astrology. In my early years when I was studying Chemistry, if I attempted to argue a point, my teacher would stop me short, by saying:—"You know nothing without experiments," and that has been a lesson which I have never forgotten. If a person can know nothing in other sciences, like chemistry, without experiments, then

how is it possible for him to know anything in practical astrology, which is a thousand times more intricate than chemistry, without putting it to a single test, or making a single observation.

Another illustration may not be out of place, as it may possibly explain how people, through ignorance, may condemn astrology, on account of its supposed wickedness, similar to the following lecturer on Natural History, who supposed he had a clear case of Natural Theology, or the goodness of God, but which was not proven by experiments and observations.

Some thirty years ago, when I was studying geology in Philadelphia, Prof. Ennis, my teacher gave an account of a man lecturing on Natural History before an audience, among whom there was a person who had traveled in the Arctic Regions. Both the lecturer and the particular listener were known to Prof. Ennis. The former was giving a description of a particular species of deer, which had large spreading horns, or antlers. He was telling how useful those horns were for brushing or scraping the snow from the grass, so that the deer could eat the uncovered herbage at its leisure, and he illustrated his remarks by the motion of his own head, from one side to the other over the desk in front of him. He went on expatiating on the goodness of God in providing the animal with just such horns, in those high latitudes, where the snow covers the ground more than one half of the year, and remarked that if this provision had not been made by an all-wise providence, the deer would all certainly perish of hunger. When this observation was made, the man who had visited the Arctic Regions, burst out laughing. After the lecturer had concluded his discourse, he went to the traveller and asked him why he laughed. The answer was, "that the thing was so good he could not keep from laughing," and added, "do you not know that every year, before the snow begins to fall, that particular species of deer always sheds its horns?"

The above anecdote illustrates what mistakes a man is liable to make when he attempts to speak on a subject or science concerning which he is not well informed. Nothing will, or can, stand in the place of facts, experiments, and observations. Either the lecturer on Natural History in the above anecdote, or the Creator, made a mistake in regard to the use of the horns. But had the lecturer seen the deer, and watched them in the different seasons of the year, he might have observed that they had other methods of brushing the snow off the grass, than by using their horns, to which he was giving such unmerited praise. Had the horns grown on the lecturer's own head, he might have used them for some such purpose, and, like Nebuchadnezzar of old, he could then have eaten the grass at his leisure, even in the middle of winter.

The objections and arguments which the enemies of astrology, and those who are ignorant of that science, bring against it, on account of its wickedness, &c., when they are brought to the test of experiment and observation, are like the horns of the deer, and the falling of the snow. When the snow of purity, truth, and science begins to fall, those horns of arguments and objections, which had stood aloft in ignorance; when they are needed, have already fallen from the deer's head, and lay rotting on the ground.

In the latter part of my pamphlet, I believe I have examined and answered every argument and objection that has been, or can be brought against Astrology, even in the case of twins, or triplets, and also of many thousands of people who are born in one day. Of course the skeptics say that all those persons ought to have the same Nativity, and should experience similar events through life, &c., &c. All such arguments are about as near perfect nonsense as we can find in this world, and the only puzzling part of it is, how any man or woman, outside of an insane asylum, could get such ridiculous ideas into their heads. And yet I cannot remember ever lecturing on astrology without some man or woman getting up in the audience and making just such objections. Only this fall, while giving part of the following pamphlet in a lecture, an old man got up in the middle of the lecture to ask me if he could put a few questions when I got through. But he could not wait until I had finished, and went on to ask the same old stereotyped questions just as if he thought it was a grand new discovery that he had made. The fact being that those very same questions had been asked and answered thousands of years ago, as may be seen by reference to "Ptolemy's Tetrabiblos," and other ancient works on astrology.

Whenever an astrologer is arrested for practicing his profession, all the newspapers, in giving an account of it, have such headings as "An Astrologer who did not know his own Nativity," or "An Astrologer who did not know his own Fate," &c. In answer to those newspaper headings, in the latter part of the pamphlet, I think I have turned the tables on the editors themselves.

THIRD:—An introduction of myself to the reader, a statement of my standing in the society where I have been known for thirty years, also a short description of my parentage and what my family has suffered in the cause of good government, and for the cause of astrology; and finally a declaration of the reasons why I became an astrologer.

Solomon says, "Let another praise thee, yea a stranger, and not thine own self." Were I to consult my own feelings, I should pass by this branch of my topic in silence. But when it comes to matters of persecutions and imprisonment, I think we ought not to stand knocking at the door of modesty, or be guided by the strict rules of etiquette.

In the summer of 1885 I wrote to a friend, who is one of the editors of a leading daily news paper of New York City, stating that I had recently buried my oldest son, and that it had so affected his mother's and my own health, that we had concluded to take a trip to Europe for a change of scene, and in the hope that we might be improved by the ocean voyage, I desired him to give me letters of introduction to persons in London, Paris and Dublin, as we proposed visiting each of those cities. I received the following reply:

New York, July 28th, 1885.

My Dear Doctor:—I enclose a letter to my brother, who has a very good position and large acquaintance in London, and to whom I have often spoken of you. I know no one in Paris, or in Ireland. I am leaving

town this afternoon, or I should call and bid your wife and yourself bon voyage in person, and I hope you may have a pleasant journey and a safe return, and complete restoration to health.

I am pained to hear of the death of your son,—which must have been announced when I was out of town. It is a pity such a bright young man, so intelligent, and so amiable as I remember him, should be taken away. Pray accept my very sincere condolence.

Yours, faithfully,

Dr. L. D. BROUGHTON.

GEORGE I. O——.”

The following is the letter of introduction.

New York, July 28th, 1885.

Dear David :—This will introduce to you Dr. Broughton, the Seer and Astrologer of whom I have often spoken to you, and who has, for as many as fifteen years been my “guide, philosopher and friend.” I shall be very glad if you will do anything you can to oblige him, while in London, and am very sure you will enjoy meeting a gentleman who represents three successive generations of occult intelligence, besides being in his proper person a physician of ability and experience.

Yours, Sincerely,

GEO. I. O——.”

I had other letters of introduction to parties in England of a similar nature. I have not given the real name of the above writer for obvious reasons.

Over twenty years ago, a gentleman from the Pacific Slope, was requested to buy a “Raphael’s Ephemeris.”* He called in vain at most of the booksellers in St. Louis, Chicago, New York, and other cities, and at a shop in Boston, there he got the same answer, “No!” A gentleman who happened to be present, looked up and said, “If you should pass through New York, you can get the work from Dr. Broughton.” The gentleman from the West wrote down the address, and while he was doing so, the stranger added, “You call and see the Doctor; you will find him a perfect gentleman, and the best astrologer in America.” I never knew who that stranger was. The man from the West started for New York the same afternoon, and on his arrival here, he put his wife in a carriage and sent her to his hotel, while he came direct to my office. He has since brought some of the most prominent people of the United States to consult me, and whenever I, or members of my family, travel in the neighborhood of his relatives or their friends, we are always welcome guests.

Some two years ago, a stranger called to consult me, and while I was making a chart of the heavens for his time of birth, he said :—“Do you know that you are a constant theme of conversation in the capital of

NOTE :—* An Ephemeris is a small book or pamphlet, containing the longitude, latitude, and declination of the moon, and seven of the larger planets, for each day in the year, and also the right ascension, longitude, and declination of the sun, for every day.

Italy." That gentleman I afterwards learned was a sculptor of almost world-wide reputation; he has been the means of sending some of the most wealthy and prominent people of America and Europe to consult me.

A number of years ago I was attending a sick lady in the upper part of the city, and after I came out of her room, her husband requested me to sit down in the parlor. Having asked me about his wife, he said: "Where do you think I first saw your name, and heard people talking about you?" He said, "In Hong Kong, China." He told me that some missionaries had taken several of my publications out there, and that he heard them talking about me, and reading them. People have been recommended to me from all parts of the world, and many have come long distances to see me. Sam. Ward, who died in Europe a few years ago, spoke of me almost everywhere he traveled. When he died I lost a good friend, but a close intimacy has been kept up by some of his relatives.

Among the many friends of the late Gen. John H. Devereux, there was none who felt more grieved to learn of his death than the writer of these pages. During his visits to New York, he often spent a pleasant hour with me in my office. In the fall of 1884 while journeying in the West, I stopped at Cleveland to visit a number of friends, among whom were Mr. Devereaux, who was then President of the C. C. C. & I. Railroad, and Mr. Chas. Lattimere Chief Engineer of the N. Y. P. & O. Railroad, and President of the International Institute for Preserving and Perfecting Weights and Measures. In company with the latter gentleman I called on Mr. Devereaux at his office, during my visit he reiterated a previously made request for me to write his nativity in full as soon as I could spare time. After a pleasant hour spent in conversation, as I was leaving, Mr. Devereaux remarked. "Mr. Lattimere tells me this is your first visit to Cleveland, we do not often do this sort of thing, but we want to make you feel good so you will come again, and that you will remember your visit to our city;" and handing me passes to New York for myself and wife, we parted. The passes were not so much in themselves, but the kindly and cordial manner in which they were so unexpectedly given, left a lasting impression on my mind.

I might here state that Mr. Devereux's nativity was one of the most difficult I ever handled. The positions of the planets were extremely complicated, and he did not know the exact time of birth. Partly on that account, and partly on account of sickness in my family, I had not finished writing it at the time of Mr. Devereux's fatal illness. I should have called to see him at his hotel in New York, on his return from Europe, where he had been to try if the sea voyage would benefit his health, only I was afraid that I might, in his then weak condition, possibly say something which might produce a very gloomy impression on his mind, and thus in some way retard or prevent his recovery. For that reason I denied myself the pleasure of seeing him. Only the night before he died, he said to Mr. Latimere's son, who was attending him, "I would like to have Dr. Broughton's opinion on my case."

After his death, at the request of one of his family, I wrote out a short sketch of his nativity, also giving the aspects in operation at his death.

I have made this part of my Introductory Remarks much longer than I had intended, and will close the subject by alluding to two or three other matters which have reference to myself. I could fill a book of such instances, but as the lawyers say, that would be only cumulative proof.

For a number of years I have been a member of a society called "The Ancient Order of Druids," and after having been elected and serving a term as its presiding officer, I have been elected and re-elected Treasurer every term since. All the Lodges or Groves of that order in the city of New York send delegates to a monthly meeting, which is called the First Grand District, where they transact business for the mutual benefit of all the Groves. I have been re-elected Treasurer for this Grand District" for a number of years, and without opposition.

In the yearly elections of the Grand Grove of the State of New York, for the year 1886, I was unanimously chosen Grand Treasurer for that Grand Grove; and when I was installed, a member belonging to another Grove, was disposed to quarrel with me because I had not asked him to be one of my bondsmen. We have had a Druidic University in the city of New York for a number of years, although not in active operation. I have been re-elected Treasurer every year since it was incorporated.

I was also the Treasurer for the Eclectic Medical Association of the State of New York, for a number of years in succession. Even private persons who have been unfortunate in having their trunks robbed, and from banks failing, have afterwards brought their money to me for safe keeping, and without interest.

I simply mention a few of these circumstances, in order that the reader may have some idea of my standing among people with whom I have associated many years. And yet according to the "Penal Code" of the State of New York, I am classed among "prostitutes," "gamblers," "fortune-tellers," "clairvoyants," and people of "disreputable character," and I am liable at any moment, upon any frivolous complaint, to be arrested, and even without a trial before a jury, to be consigned to prison for six months or required to give bonds to a large amount, that I will discontinue the practice of my profession.

It strikes me as very curious that the people and the law should regard the same things and persons from such opposite standpoints. If these laws were the will of the people, there ought to be no clashing, and the two should run smoothly together. I have reference now to myself and the "Penal Code." There is not a person who knows me, who would class me among criminals, and yet the "Penal Code" does.

No wonder that the hardy toilers called the "Knights of Labor," should be willing to receive all classes of people into their order, either men or women, except liquor sellers, and lawyers. The first rob them of their money and their reason, and the latter of their money, and sometimes of their rights, and their liberties. Next time the "Penal Code" is revised, if the "Knights of Labor" (and they are growing stronger and more numerous every day,) have anything to say in the matter, no doubt the rumsellers, and the lawyers, will be classed with the prostitutes, the gamblers, the fortune-tellers, the clairvoyants, and the disreputable

characters. Of course I shall be sorry to keep such company, but if it is the law of the State, I must submit to the inevitable.

But even this is not enough for Chas. A. Dana, of the "New York Sun." In his newspaper, for years past, he has been writing articles and editorials, drawing the attention of the Legislature to the great evil of astrology, and urging that body to enact more stringent laws against the professors of that science. But in the same articles he bewails the radicalism of the New York Legislature, and is afraid that they are too liberal to do their duty. In one instance he says:—"Whatever excuse the ancients had for their belief in astrology, there is no excuse for that belief at the present day."

I have written replies to every article he has published against astrology, for the last ten years, and have taken pains that they should all be handed in to the chief editor of the "Sun," but he has never allowed one of my replies to be published. The "Sun shines for all," but only all on one side of a question, and that must be its own side.

Is Charles A. Dana afflicted with periodical fits of insanity, or with the disease known to physicians as "Monomania?" When persons are so afflicted, there is no knowing when their malady will become dangerous. At one time in his case, it shows itself in a violent hatred to astrology, which, to coin a new word, may be termed "Astro-Phobia." At another time it is a special animosity against the "Fraudulent President." Then it develops itself into a great dislike to "Gen. Grant." At another time it manifests itself in "Addition, Division, and Silence," and "Turn the Rascals out." Now it is incubating itself in the President's Cabinet, and the "Pan-Electric Telephone." But there is no knowing how soon it may switch on to astrology again, and then he will want more stringent laws against that science enacted. Therefore I give the New York Legislature due notice, and they must govern themselves accordingly.

Some of Mr. Dana's attacks on astrology are ridiculous beyond conception. Of course those persons who read them, and do not know anything about the subject, cannot see where the laugh comes in. They remind me of an incident at Saratoga, some time ago. Seeing posters up on the walls stating there was to be a lecture, on a certain evening, against Free Masonry, and being in search of more light, I traveled East to hear the lecture.

No one who is not a Mason can form any conception of what the lecturer had to say about the order, nor what ridiculous mistakes he committed—not knowing what he was talking about. One of the great objections he made against Masonry was that it was a "religion." He said the Masons believed in a "God," they had an Altar, a Bible, and a Hymn book, and if that was not a religion, he would like to know what was. Moreover it was a religion from which "women," "cripples," the "sickly," and "imbecile" were excluded, and he might also have added, that "Free Masons" excluded men like himself, who could not get a "Mason" to vouch for their "honesty," their "good moral character," and for their character as "good citizens."

Is it not strange that men like the above lecturer, supposing them to have only one grain of common sense in their heads, should be going

from town to town making fools of themselves, and discoursing on subjects to people who are equally as ignorant as themselves?

Charles A. Dana and others who publish attacks on astrology, are on a par with this lecturer, and their articles are calculated only for persons like themselves, who are altogether ignorant of that science. "Hamlet" must have had such people as Mr. Dana and the aforesaid lecturer in his mind's eye, when giving directions to the "players," says:—"Though it make the unskillful laugh, cannot but make the judicious grieve; the censure of which one, must, in your allowance, o'er weigh a whole theatre of others."

Compared to listening to the lecturer in question, it is even a pleasure to read books which expose "Free Masonry," as those authors sometimes know a little of what they are writing about. But I shall not say one word in defense of men who have, of their own free will, taken a most solemn oath not to reveal certain "secrets," and yet afterwards have broken that oath. Such men at least should not be admitted into the society of really honorable men and women.

To prove how innocent people sometimes suffer, when legislatures commence to enact bad laws, and those laws are carried into effect, I need only refer to the reading of the Bible in the family, (a religious duty which a great many Christian people deem almost indispensable at the present day), but which was at one time regarded as one of the most heinous offences, and if detected was attended with the most severe punishment. I refer the reader to Benjamin Franklin's Autobiography, where he tells us that his forefathers used a Bible fastened under the seat of a four-legged stool, the leaves being held in their place by pack-threads; and that when they wanted to turn a leaf over they had to slide it under the threads. When the family assembled to hear the reading of the Bible, one of them was stationed at some distance from the house, to act as "sentry," and to give warning of the approach of any stranger. If any one appeared, the stool was instantly replaced on its legs, and the family all looked as harmless as doves, as if they had been doing nothing wrong or wicked. Yet those innocent people had been committing one of the gravest crimes known to the law at that time, and if they had been detected in the act they would all have been consigned to the "rack," the "boot," or the "screw," or might even have been roasted alive.

Of the real meaning of such terms as the rack, the boot, and the screw, we can form but a very slight conception at the present day, and it would take up too much space to describe the torture in these pages.

As in Geology, we can often trace an unwritten history of the epochs and ages of the earth by noticing the strata, the rocks, and the fossils, so we can trace the unwritten history of the human race by noticing old ruins, pieces of pottery, medals, and ancient implements of war. We can also find evidence of religious persecution in old buildings, which likewise help us to decipher an unwritten history. Thomas Paxton Hood, in one of his books, gives an account of the tearing down of an edifice in the north of England. In the upper part of that building was found a small room, about three feet wide, between two solid walls, with a secret entrance thereto from above. On a table was found part of a candle, a flint, steel, some tinder, and a Bible laid open. Who the owner

of those relics was, God only knows. But we can imagine an old man stealing into his little cubby-hole by a secret entrance, beginning to strike his flint and steel together until he procured a light, and then commencing to read his Bible. We can also see in our minds eye, the detectives dogging him at every turn, until at last they have got evidence sufficient to convict him; and then he is lead off to be roasted alive in this world, so as to save him from an everlasting roasting in the world to come. And all for the awful crime of reading the Bible.

If Charles A. Dana had been living in those days, no doubt he would have said that "whatever excuse the ancient Jews had for reading the Old Testament, and the early Christians for reading the New Testament, there is no excuse for their reading either at the present day;" and he would have used the columns of the "Sun" in advocating, and also in pressing upon the attention of the Legislature, the need of more stringent laws against the reading of the "Bible." No doubt he would bewail the liberalism of Parliament, which prevented the full accomplishment of a public duty. The worst of it is, when Legislatures commence to enact laws of this class, they never know where or when to stop. At first they might deem reading the Bible only a slight criminal offence, and enact a law making it a misdemeanor, and if any one was caught after that time reading the Bible, he would be consigned to the common jail for from three to six months. But if there happened to be a judge on the bench who was a bigoted Catholic, like Judge Gordon of Philadelphia, the prisoner might then be convicted of a misdemeanor, and the judge, exceeding his authority, sentence the prisoner to a felon's cell, or the state prison. But still some people might continue reading the Bible, and of course Bible reading must be stopped at any cost. The Legislature goes on enacting more stringent laws, changing the crime of reading the Bible from a misdemeanor to a felony, and from a felony to a capital offence, punishable by hanging. Then, if that does not answer, they resort to the rack, the boot, and the screw.

When they have commenced to make laws against Bible reading, it must be stopped at all hazards, and at any cost. But the worst of it is; the best, the most noble, and generally the most intelligent men and women suffer and are exterminated, while the debased, the bigoted, and the ignorant are preserved to propagate their species. The reader may say I have been drawing on my imagination for the forgoing facts, but I can assure him I have been writing true history, and history that has occurred in almost every Christian civilized nation in the world; and the great danger is, that history will repeat itself. But let us hope that the poet will not have to write for the present age what he has written for the past, where he says:—

"They have used the rack, the boot, the screw,
 They have kindled high the martyr's fire;
 All has been done, that fiends could do,
 By malice, sophistry or ire;
 They have burn't the books where truth was laid,
 They have sunk the writers dungeon deep,
 They have brought a thousand things to aid,
 To keep the glorious truth asleep."

As one of the almost inspired writers says:—"Truth is mighty and must prevail." For that is a fixed law of nature, "Truth crushed to earth," though it may remain crushed for ages, "will rise again."

I will now give a short account of a few persons who have become interested in astrology, and who have also studied it as a science and labored hard in its cause, and who therefore ought to know something of its truth or falsity. Over twenty years ago, a man that I was slightly acquainted with, came into my office, at 814 Broadway, New York, and after he sat down, he looked around in astonishment at my library, and exclaimed, "Why, you do not believe in Astrology!"

Afterwards I engaged that man as an amanuensis, and to read lectures on astrology for me in public, as he was a very good writer and speaker. He also became a student of mine, studied astrology, took great delight in it, and made rapid progress in the science. After he had remained with me some two years, we parted, and not good friends.

But in going around talking about me to his friends, (and those friends came afterwards and reported it to me), he said: "Dr. Broughton is the best man I ever met in all my life, and I would sooner believe the Doctor's statement on any subject whatever, than I would any other man I ever knew, under oath." I have inserted the above to show, when astrologers fall out, the kind of Billingsgate language they use against each other; and with what black colors they paint each others pictures; and what dirty linen they wash before the public.

I am sorry that Prof. Chaney, (for that is his name), used such harsh language about me. But as Mr. Chaney is a hasty, hot headed man, he spoke it no doubt in one of his excited moments; and as it is near twenty years since the above sentence was uttered, he probably has had time to cool down, and would no doubt now use more sober language when talking about me to his friends. Should Mr. Chaney and I not become reconciled in this world, let us hope that our friendship will be renewed in that "summer land" beyond the grave, unless it be true,—as almost every person believes, even up to the present day, that when a man or woman commences studying astrology, the first thing they do is to sell their souls to the devil. If that be the case, no doubt the devil will hold us both to the "contract," and Mr. Chaney may pass the remainder of eternity in upbraiding me, as being the cause of his having to spend life everlasting in that warm climate, the devil's abode.

If Judge Gordon and the District Attorney of Philadelphia, could only have got some astrologer like Mr. Chaney to lay bare the character of Mr. Romaine, and could then have got some other astrologers to "squeal" about astrology, as the boodler ex-Aldermen Fullgraff and Duffy did about dividing the "boodler;" then, although Mr. Romaine could only be convicted of a misdemeanor, Judge Gordon might, in that case, very easily have passed sentence on him for a capital offence, and consigned him to the gallows.

When I was a little boy, a gentleman named Israel Holdsworth, one day came round getting orders for books to be delivered in parts, or numbers. He came to our weaving shop, where my oldest brother was weaving, and showed him a copy of a book on astronomy. While my

brother was looking over it, Mr. Holdsworth made the remark that "Astronomy was a beautiful science, but was nothing to be compared to its sister science Astrology." My brother was taken completely by surprise, but wishing to question Mr. Holdsworth further, he said:—"Why, do you believe in the nonsense of Astrology?" But he soon found Mr. Holdsworth did not even know the first principle of the science.

Mr. Holdsworth afterwards took lessons in astrology from my brother, and they became fast friends. He also brought a number of other students, and they formed an "Astrological Society," and Mr. Holdsworth drew up the rules and by-laws for it. This astrological society was not the only society of the kind in the northern part of England. There was another one that my cousin William Broughton, W. J. Simmonite, Mr. Haywood, and a number of others whose names I have forgotten were members of. I believe they met once a week. Their method of procedure was that a member would give out a time of birth, and the sex. For example:—a male, born Jan. 25th, 1840, at 1:10 p. m., Leeds, England. That would be all they had to go by. It was understood that the child was remarkable for some particular thing, such as a violent death, being crippled, or some special mental or bodily quality. Each member of the society had to write an essay on the child's nativity. He had not only to find out what the child was particularly noted for, from its time of birth, but also if it would die a violent death. They must state what particular kind of death, and at what age the death would occur. A number of those nativities which were the most correctly written were published, and the names of the writers given, in a monthly periodical called the "Scientific Messenger."

We proposed carrying out that idea in the Astrological Society of the city of New York, (of which I was President).

At that time a complete set of back years Ephemerides, or Almanacs, could not be bought at any price. I remember the time when Mr. Holdsworth came to consult my father about republishing a complete set of back Ephemerides, commencing with the year of 1800 to the year 1850. My father made the calculations for him, how many might be sold in Great Britain and Ireland, and Mr. Holdsworth estimated how much the printing and binding would cost.

The result was that the 50 years Ephemerides were reprinted. It was a "labor of love" on Mr. Holdsworth's part, which cost him and his wife five years of hard work. They kept a book store in Leeds, and lived near by; and while one was attending store, the other was setting the type for the Ephemerides. In that way they kept on until it was completed.

At the time Mr. Chaney left me, the 50 years Ephemerides was out of print. He set to work to reprint it, and continued it from 1800 to the year 1877. When completed, he kindly sent me a copy for myself, and also sent one for my oldest son; and we sold for him several copies at \$35 each.

No person who does not understand Astrology and Mathematical Astronomy, can have any idea of the amount of labor it cost to calculate back for 50 or 100 years, the Longitude, Latitude, and Declination of the Moon, Mercury, Venus, Mars, Jupiter, Saturn, and the planet Uranus, to

the degree and minute for each day in the year; and also the Longitude, Declination and Right ascension of the Sun, in degrees and minutes for every day for that length of time.

One reason why the work was so long and tedious for Israel Holdsworth, was that he could only procure old almanacs, published by different authors, and he had to rearrange the whole, for the 50 years; besides calculating the Longitude and Latitude of Uranus entirely, for the whole fifty years, as it had never before been calculated.

Mr. Holdsworth in his "Preface" says:—"The scarcity and high price of Ephemerides for past years has been deeply regretted by astrologers generally. Hence, several attempts have previously been made by different parties, but after printing one or two years, they have all abandoned the attempt as too ponderous, or too hazardous a speculation."

Mr. Holdsworth, in some of his calculations had Mr. W. J. Simmonite, who had an academy in Sheffield, England, assist him. Mr. Simmonite, I think, was the most learned and gentlemanly astrologer that England ever knew. He spoke, wrote, and taught eight different languages; besides being a thorough scholar and mathematician. He published a number of astrological works. His "Arcana of Astrology" will be a master-piece of that science for hundreds or thousands of years to come. Mr. Chaney, who republished the Ephemerides, prided himself on his knowledge of Mathematics, and also on having surveyed large tracts of land for the U. S. Government in the far West. He had also been an editor of daily newspapers for years. By profession he was a lawyer, and he had been District Attorney in Iowa, and in Bangor, Maine.

Mr. Chaney's work in republishing the 50 years Ephemerides was not anything so laborious as that of Israel Holdsworth, as it was simply a reprint; though, as he says:—"with over four hundred errors corrected." But from 1850 to 1877, he would have most of the work to rearrange, and would be obliged to make many calculations. But possibly it may be best to let Mr. Chaney speak for himself.

In his "Preface," he says:—"So scarce have Ephemerides for past years become, that they cannot be had for any sum." That was his excuse for republishing them. In regard to his labor, he says:—"I will say in conclusion, that I have toiled very hard the past year and a half, setting type and reading proof, with my mind on a constant strain to detect an error. For months in succession, Sunday as well as week days, I have made an average of fifteen hours daily labor."

Had Mr. Chaney, and Israel Holdsworth, been engaged in Christian work, and labored as hard in converting the heathen, no doubt in this world their name would have been added to the Calendar of Saints, and in the world to come they would wear an everlasting crown of glory. But as they have only been engaged in the work of teaching and spreading the science of astrology, they have received nothing but persecution in this life, and in the life to come, they will be kept warm by an everlasting fire, fumigated with a large percentage of brimstone, and will be entertained with music consisting of weeping, wailing and gnashing of teeth.

While on the subject of Ephemeris, I ought to mention that Raphael, of London, England, has also republished a complete set of Ephemerides

from the year 1800 up to the present time ; which set is the most complete that has ever been issued in modern times.

The planet Neptune was discovered in September, 1846, and, previous to that date, astrologers had no knowledge of the Longitude of that planet. Consequently they could not calculate its effects in nativities, for persons born before 1846.

A friend of mine asked a gentleman employed in the astronomical department, under the U. S. Government, to calculate Neptune's position from the year 1800 to 1850. I cannot do better than give that gentleman's own words. He says:—"The positions of Neptune, between the year 1800 and the discovery of the planet in Sept. 1846, have never previously been computed, and what I have now prepared is the Longitude for the first and middle of each month for fifty years. For any other planet the work would have been comparatively easy. But as Neptune became known only in 1846, its previous path could only be discovered by special calculation, based upon what is now known of its orbit."

The number of text-books on astrology, published at the present day, is astonishing. There never was a time since the world began, when there were such facilities for studying astrology and becoming familiar with that science. 'The circulation of English Astrological Almanacs, even in the United States at the present day, is really wonderful. Over twenty years ago, when Mr. Mason Hill started from California and had an order to buy Raphael's Ephemeris for that year, there was hardly one to be had in any store in the United States, from California to the borders of Maine, except those that I imported. At the present day one store in Boston sells more than three thousand of Raphael's Ephemeris every year, and has been doing the same for a number of years.

Twenty five years ago my friends used to tell me that when I was dead astrology would be dead also, as there would be no one left who understood the science ; but if we may judge by the signs of the times, when I am dead astrology will then begin to live. Any person who has not given special attention to this matter would be astonished at the amount of literature published at the present day on astrology, in addition to a great number of Astrological Almanacs, which have over 500,000 circulation in England and the United States every year.

"The Prognostic Star Gazer," a periodical published in Boston, Mass., also "The Dreamer," published in the Western States, are both inclined to astrology. "The New York Sunday Mercury," has devoted a column every week, for years, to astrology. "The New York Waverley" devotes two columns every week, and the "Elmira Tidings" also devotes a column every week. And astrological literature in all English speaking countries was never more sought after and bought up than at the present day. In England there are astrological works published every few months for instructing people in that science. And within a very few years any person totally ignorant of astrology (a state of mind which people have specially prided themselves upon of late years), will hardly be tolerated in learned and polite society. And then that condition of things will arrive when there will be too many people who will seriously object to be sent to prison for studying or practicing astrology, the same as there

were found too many people who seriously objected to being hung or roasted alive, for being heretics or witches.

Is it not strange that the followers of a religion which was ushered into the world some two thousand years ago, with the "glad tidings of peace on earth and good will towards men," have ever since that time, whenever they have been in the majority, always commenced to imprison, hang, and roast people alive, who were so unfortunate as to be in the minority; and, for no other reason than that they were in the minority.

Orthodoxy has always been the "doxy" of the majority, and heterodoxy has always been the "doxy" of the minority. If we read English History, or, for that matter, the history of any of the Christian nations, we find that whenever by the fortunes of war a change of kings or queens occurred, the religion which was formerly in the minority (or heterodoxy), instantly changed into orthodoxy, and the orthodoxy changed into heterodoxy, and all those who were heterodox had to suffer, like prisoners of war in barbarous nations, until they were in power again, when the turn came again for the former to be imprisoned, hung, or roasted.

Regarding my ancestors and myself, a few words may be interesting.

My maternal grandfather, Benjamin Scott, resided in Wakefield, Yorkshire, England; his parents died when he was very young, and he made his own way in the world; becoming a woollen cloth manufacturer. He was a Jacobite in politics, and suffered much for his support of the "Pretender." My paternal grandfather, Luke Broughton, was a disciple of Nicholas Culpepper. He studied astrology, along with the botanical practice of medicine, and practiced both for many years. In early life he was a manufacturer of cloth. In politics he was a "Tom Painer," the object of which faction was to force an extension of the voting franchise, it being at that time in the hands of property owners only. In that part of England there were over four thousand men who met on moonlight nights to drill on the moors and commons, with the idea of fighting for what they considered their rights. My grandfather was secretary for the companies in his locality, and kept the books of their meetings, with all the names of the members. The government tried in every way to break up these organizations, and to this end the Earl of Cardigan sent for my grandfather and told him the government had their spies, and knew all about their meetings and drilling, and the Earl offered him a large sum in gold, with a position under the government as long as he lived, and a similar position for each son on coming of age, if he would give up the books and leave the organization. My grandfather's reply was that he could not be bought. The result was that a warrant was issued, on the charge of treason, and my ancestor was a fugitive for over ten years, seeing his family only at rare intervals, and then at night. He had so many faithful friends, who kept a sharp look out for government spies, that he was never caught; but his property was confiscated, his business destroyed, and his family reduced almost to poverty. In the latter part of his life he received a small pension from the government, it being recognized that the persecution was far in excess of the offense. On account of the persecution of my grandfather, my father and his brothers had little to do with politics, yet my father came near ending his days on the gallows.

About 1820, the government was determined to crush out all the leaders of reform. It employed spies to go round to entrap all such, by getting them to sign a paper which could be construed into treason. In that part of England twenty eight signed the paper; they were tried, convicted, and all hung on one day. My father was approached, and would have signed it, if it had not been for his father, who gave as a reason that he had suffered so much for politics, that he objected to his sons meddling in such matters. This prevented my father signing it, and being added to the number.

In 1831 and 1832 the people held county meetings all over England, in favor of the extension of the franchise, and the government, to avoid a revolution, granted it. The franchise has since been gradually extended, until now there is almost universal suffrage. If it had not been for such men as my grandfather driving the entering wedge, the people of England would have remained in a condition similar to that of the people of Russia to-day.

My father was the second of three sons, and with his elder brother studied medicine, spending a long period at the Leeds Infirmary; he studied astrology and made use of it in his practice of medicine, but never made a business of it, though he had many students, among whom was the late Thomas Lister of New York, and formerly of Boston. My uncle, Dr. Mark Broughton, was a noted physician and surgeon, and used astrology in his practice, which practice was larger than any other doctor's in that part of England. My aunt, Martha Broughton, was an adept in the science.

My father married Mary Scott, the only child of Benjamin Scott, before mentioned, and had a family of six children, Mathew, Mark, Luke, John, William and Rachel. The first three, which included myself, studied astrology, and continued to use it, both as a business and in private life. My brothers, Mathew and Mark, were expert mathematicians and skilled astrologists; they came to America a few years before I did, and both practiced astrology in Philadelphia. My brother Mark published a monthly periodical for many years, called "The Horoscope;" also an "Astrological Ephemeris."

Probably the incident which had the most influence in drawing me to the science of astrology, was the truthfulness of a prediction made by my father in my horoscope. On account of so many of the planets being afflicted in mute signs, he remarked at my birth, to my mother, that I should not commence to talk till I was about six years of age, and then imperfectly, with an impediment in my speech, till I reached my nineteenth or twentieth year, when I should speak as well as the average person. This prediction was absolutely true, and during my earlier years no one but the members of our family could understand anything I said. Many physicians examined my mouth and larynx, and the diagnoses of the cause of my impediment of speech were as various as the doctors. When I reached my twentieth year, my speech had gradually become natural, and I have since spoken in public.

I commenced to study astrology when I was about eighteen, and have continued in its light ever since. I married at twenty-four, and came to

America two years later; having served my time at weaving, and spent a few years in a chemical laboratory. I settled in Philadelphia, where I graduated at one of the medical colleges and remained about eight years, coming to New York in 1863.* I have always made use of astrology in the practice of medicine, which has been very extensive.

My great desire to spread the truths of astrology induced me in 1866 to lease a large hall at 814 Broadway, for the purpose of giving lectures upon this and kindred subjects. For some years previous I had issued a journal, called "The Monthly Planet Reader," and with these means at hand, I believed astrology would soon reach that position for which my ancestors and myself had labored so long and faithfully. I miscalculated the time, though; the spirit of liberalism was still dormant, and the powers of the religious sects were in too great command of the minds of the people; and although my lectures gave great satisfaction, and were well attended, the cloven foot was soon made apparent. In the same building was the headquarters of a political organization, called the Mozart Hall, which was made up of the Catholic element of the city, and when the object of my meetings became known to its leaders, the whole power of the political machinery was put in motion to crush me. My landlord wanted me to give up my lease, and when I refused, said he would force me out; after that I was subjected to all the annoyances both great and small which it was in the hands of the powerful to inflict upon the weak. My signs at the door were stolen, missiles were thrown down the stairs during the time when people were coming to the lectures; men were sent to roll boxes on the floor above my hall to interfere with the speakers, the owner of the building from whom I leased was caught several times stealing my signs, and when arrested would be immediately discharged on reaching the station house, because of his political power; the only man who did lock him up was Capt. Alex. S. Williams, who also locked up the son-in-law of the landlord on a charge of disorderly conduct, made by my assistant, Mr. W. H. Chaney; Mr. Chaney was arrested for this on a charge of false imprisonment, and spent six months in Ludlow Street Jail, being unable to procure bail. My wife's health and my own being broken down, having buried a very dear child, and being almost ruined financially I gave up the struggle and moved from the place much dissatisfied, and with a poor opinion of the so-called justice meted out to those not having political influence in New York City.

I have in the twenty years which have elapsed since that time, practised astrology in conjunction with medicine, and have three sons and a daughter; three of whom will become astrologers; and while they may not practice it for a living, they will teach it; so that there is no danger of astrology dying out during another generation at least.

* As an illustration of ignorance resulting in petty persecution, I might mention that at the college where I graduated, they organized that winter, an Alumni Association. I was elected one of the board of Censors, and signed all the Diplomas, but afterwards when the members discovered that I had studied astrology, nothing would do, but that I must resign, a new Censor was elected in my place, all the Diplomas destroyed, and new ones made out, without an astrologer's signature. A petty persecution occurred to me before I left England. At the church I attended I was a teacher in the Sunday School, and taught writing, drawing, phonography and arithmetic in a night school supported by the church: I was also librarian, all without compensation. When it became known that I was studying astrology, I was told I must give up astrology or resign my positions. I resigned.

PROF. RICHARD A. PROCTOR ON ASTROLOGY.

In the "New York World" of February 6th, 1887, appeared the following article by R. A. Proctor, a popular lecturer on Astronomy. I wrote an answer and sent it to that paper, but the editor refused to publish it; I shall insert it after Mr. Proctor's article, and following will be found my criticisms on Mr. Proctor and the World.

As the press is closed against anything in favor of Astrology and Astrologers, even when in reply to personal attacks, and as the reader has already seen that it was impossible to give public lectures on that science in a city like New York, even though we had a long lease of the hall, and it was entirely under our control for that purpose, there is no other resource but to publish in circular, pamphlet, or book form, everything we desire to place before the public to represent truthfully the Astrologer's side of the argument. It may be very difficult for the reader to believe that a number of printers have actually refused to print any literature on Astrology, even though they were certain of their money, they believing it to be wicked to print such work.

THE HUMBUG OF ASTROLOGY.

PROF. RICHARD A. PROCTOR SHOWS UP THE ALLEGED SCIENCE.—A BELIEF THAT HAS CLUNG TO THE WORLD FOR AGES.—HOW THE WISE MEN OF OLD WERE DECEIVED.—A REFUGE NOW FOR IGNORANT CHARLATANS AND KNAVES.—GROWTH OF AN UNREASONABLE AND FOOLISH SUPERSTITION.

I am often asked, but especially after some notorious astrological charlatan has been exposed, whether it is after all so certain that astrology, universally regarded in old times as a true science, is altogether vain and delusive. Can it be, many have said to me, that all the wise men of past ages, those to whom we attribute so many of the beliefs that to this day we hold sacred, can in this matter of astrology have been wholly deceived? Not only among all the leading races of antiquity, and in all the chief civilized nations, but during periods of time such as no other faith can boast of having swayed, men held firmly to the belief that the stars in their courses foretell, nay, rule, the fortunes of men. The cuneiform inscriptions of Assyria, the hieroglyphs of Egypt, the most ancient records of Persia, India and China, agree in showing that of old all men believed the sun and moon, the planets and the stars, to be as

Radiant Mercuries,
Carrying through ether in perpetual round
Decrees and resolutions of the god.

Nay, throughout the long period, to be measured by thousands of years, when all men held this belief, the most part held what anciently had been the belief of all, that the sun and moon and all the host of heaven are not merely the exponents of the wills of the gods, but are actually as gods themselves. To this day not only are all languages permeated by the expressions belonging to the old astrological teachings, but all the feasts and fasts of the religions of our age, purified though they have long been from Sabaistic beliefs, attest in the clearest way, to the astronomer, their origin in Sabaistic observances. To this day, Christians and Jews, Buddhists and Mahometans, regulate their

yearly ceremonial by the solstices and equinoctial passages of the sun, and the weekly renewals of religious observances were derived originally from the moon's motions and were determined by the moon when "new" in her "first quarter," "full" in her "third quarter," and "new" again. Among the Jews and Mahommetans indeed the "new moon" observances and those which formerly attended the rising and setting of the sun are still retained. Astrology, the outcome of those Sabaistic beliefs which were once universally prevalent, had a most respectable origin, and if common opinion could prove any doctrine just, astrology must, it should seem, have been based on truth. Why, then, should it now be held only worthy of belief by the ignorant and silly, and be maintained as true only by rogues and charlatans.

The answer is found in the very circumstances under which of old astrology was believed in. The astrologers of old times were for the most part not only honest men, but men moved by strong religious emotions. They were also by no means wanting in reasoning power. As I pointed out long since in my article on "Astronomy" in the *Encyclopædia Britannica*, astrology was based on reasoning in old times, and on reasoning which seemed sound and sufficient; it was no mere superstition, and as it was based on reasoning and its supporters honestly explained their reasons for the faith that was in them, we are able not only to understand and in some degree appreciate their doctrine, but also to recognize its utterly groundless nature.

They saw that the sun ruled unmistakably over the day and the year, and they recognized clearly, though they could not explain the matter as science now explains it, that the sun is the life of the earth and of all things in it. Day after day he renewed his victory over Night and brought all things to life after the sleep Night had brought on them. Year after year he renewed his victory over Winter, and brought life into field and forest, so that food and nourishment were provided in due season for men and animals. None could doubt that this orb at least ruled over the fates and fortunes of men and nations. The moon seemed scarcely less obviously a ruling or controlling orb. Even among nations, if such there were, who had never either observed her influence on the tides or heard of it from others, she seemed to have special power. She ruled the night, she measured time for them (nine-tenths of the ancient names of the moon indicated her as "The Measurer," the rest of her names, as Selene, Luna, &c., relating to her light), and pastoral races blessed her as the orb most beneficial, in their belief, to all orders of herdsmen. Can we wonder if, when two of the planets, for the sun and moon were two of the seven planets of ancient astronomy, having thus been recognized as unquestionably ruling men's fortunes in specific ways, the ancients believed that so also must the other seven? And knowing, as we do, how prone half knowledge is to fall into full assurance of faith, can we marvel if ancient astronomers learned to assign special influence to Mercury and Venus, to Mars, Jupiter and Saturn, on the strength of what seemed to them sufficient indications of the specific powers which those planets possessed? We find that they certainly did this; and we can trace quite easily the line of thought by which they were led to their ideas respecting the good or bad, the beneficent or the malign influences which the planets in their belief exerted.

Thus what could be more natural than that Venus, the most beautiful of all the planets to the unaided vision, should have been chosen as the planet of love? Never seen save on the twilight sky, growing more beautiful when she is an evening star as twilight deepens, while as a morning star she "faints in the light that she loves, the light of the daffodil sky," she is the apt emblem, the Cytherean goddess, ruler over love and courtship. And because of her beauty Venus was naturally regarded as a favorite planet—she was the "Lesser Good Fortune," as Jupiter was the greater. Nor was it less natural that Mercury, so hard to detect with the unaided eye, that many astronomers now

living have never seen the planet except through a telescope, should be regarded as the planet ruling over all professions and occupations which require craft and subtlety. Neither good nor bad fortune could be assigned to a planet so seldom seen—though when seen in the skies of Chaldea, Egypt, and Greece (as in those of America, by the way) Mercury shines with specially resplendent lustre, insomuch that the Greeks knew him as the Sparkler. What planet but the ruddy Mars could reasonably be regarded as ruling over war and battle? Seen at longer and less regular intervals than any other planet, shining with variable but always with portentous lustre, Mars seemed like the torch of war, waved by the hands of Fate over the nations. Naturally, too, outside his character as planet of war, Mars was regarded as of evil influence; as Venus was the Lesser Good Fortune, so Mars was the "Lesser Ill Fortune," Saturn being the greater. Jupiter's wide circuit and steady light, even surpassing that of Venus in splendor, because seen in the night, whereas hers is visible only in the twilight, suggested power and steady rule for good. So also did his wide orbit, or rather his long period, for of his distance the old astronomers knew nothing. Mars is longer unseen than Jupiter, but the period of Mars's circuit round the star sphere is much shorter, and therefore the old astronomers assigned Jupiter a wider orbit, (or, as they expressed it, a higher sphere), and greater power. To the gloomy Saturn, most beautiful of all planets in the telescope, but saddest and most baleful to ordinary vision and moving still more slowly, in such sort that while Jupiter takes less than twelve he takes nearly thirty years in circuiting the star sphere, yet greater power, but even more malign influence, was as naturally assigned.

Having thus decided on the special influences of their seven planets, the ancients readily formed a system by which, as they supposed, the action of those influences on the fortunes of men and nations might be determined. When they had also learned how to calculate the positions of the planets for any length of time in advance, they believed they had obtained full power of predicting the fortunes of each man, so soon as, having calculated the aspect of the heavens at his nativity, they had learned which planets were most potent in their influence on his fortunes. And with this power of prediction came some power of favoring good fortune and preventing evil; in other words, of ruling as well as reading the planets.

But the very circumstance that astrology, though a superstition, was a very natural and even reasonable superstition in those old days, shows what an unreasonable and foolish superstition it is now. The very fact that the old astrologers were for the most honest, though mistaken, proves that the astrologer of to-day must necessarily be a rogue and a charlatan. For now men know how the sun and the moon produce their effects; they know why Mercury seems shifty, and Venus lovely; how Mars comes to look red and Jupiter bright and Saturn yellow. That a ruddy or ochre tinge in the continents of Mars, never less than forty millions of miles from us, should have anything to do with war and turmoils on the earth, is an idea which none but persons of very weak mind could for a moment entertain. That because Venus travels inside the earth's track, and, therefore, can only be seen during twilight, the loves of our boys and girls, our young men and maidens, aye, and of our men and women who have passed the days of youth, must be influenced by that sister world, never less than 26,000,000 miles from us, is a thought too preposterous to need contradiction. And so with the splendor of Jupiter, the gloom of Saturn, and the swift movements of Mercury. The "astrologers" of to-day either know all this and make a lying pretense of believing in planetary influences, or they are ignorant of it all and make lying pretense to knowledge. Be the case how it may, they must of necessity be lying knaves.

It is the same nowadays with all orders of fortune-tellers, character readers, phrenologists *et id genus omne*. Nothing but the ignorance which mistook itself for knowledge in the wise old times, could justify the claims put forward by men of these classes. In our day there can be none who believe they know how to read the stars, for those who alone know how to calculate the movements of the heavenly bodies, know that the supposed influences of these bodies were purely imaginary, and based on mere fanciful analogies. Among "astrologers" there is no more knowledge of astronomy than there is a knowledge of the physiology of the brain among "phrenologists." The astrologer of old knew all the astronomy of his time; the astrologer of to-day has written himself down a charlatan, and is probably an unscrupulous rascal.

RICHARD A. PROCTOR.

After waiting three weeks and not noticing any reply to Richard A. Proctor, I wrote the following article and took it myself to the editor of the "World," and told him that about one year ago they had published a short communication of mine in favor of astrology, and that I had brought a reply to Mr. Proctor's article. But at the same time I said that possibly they, like the "New York Sun," publish only one side of a question.

After keeping it a few days the article was returned to me with the following note:—

Dear Sir:—I regret to say, that, owing to the pressure upon our space, the manuscript you kindly sent, has not been found available for the WORLD's columns. It is therefore returned as you requested. Thanking you, I am, yours respectfully,*

JOHN A. COCKERILL,
Managing Editor.

The following is the article which the "World" refused, although they published Mr. Proctor's, which called all astrologers "lying knaves" and "unscrupulous rascals," and the reader ought to bear in mind that no astrologer had attacked Mr. Proctor's reputation or his standing in society.

* A friend of mine, a publisher, who has been the editor of a daily newspaper, and who had a knowledge of Astrology, commenced an article in reply to Mr. Proctor, but on hearing that the "World" refused to publish mine, came to the conclusion that it was of no use finishing it. Another gentleman who is a physician in general practice, and has been a professor in two medical colleges in this city, and who has published a number of medical works, also has been the editor of a prominent medical journal for a number of years, and has a good practical knowledge of Astrology, told me that he would have replied to Mr. Proctor, if he did not feel positive that the "World" would not publish his reply, having committed themselves against Astrology; if they did publish it, he feared it would be so garbled that he would not be able to recognize it.

I have been credibly informed that Mr. Elias Colbert, who is editor of the "Chicago Tribune," and who is a good astronomer and astrologer, had to sign a contract before he took his position as editor, that he would not even mention the word "astrology" in the "Tribune." All those persons whom I have talked to about Mr. Colbert, and who are personally acquainted with him, speak of him in the highest terms, both as a gentleman and a man of science. None of those persons even hint that he is either a "lying knave" or an "unscrupulous rascal." Mr. B. C. Murray, an astrologer and editor, and owner of a daily newspaper called the *Dennison Gazetteer*, Texas, and who has perhaps the largest astrological library in the world, sometimes mentions astrology favorably in his newspaper, but has to do it very gingerly, so as not to injure its circulation.

Some years ago, on the death of a student of mine, Dr. Charles Winterburn, of this city, I wrote an article for the "Truth Seeker," giving an account of him as an astrologer and physician, and Mr. D. M. Bennett told me that he received a number of letters from subscribers, threatening to withdraw their subscription, if any more astrology appeared in the "Truth Seeker." In this enlightened age, we are inclined to believe that there is no prejudice or persecution of either science or religion, and that to meet with it, we must go among the barbarians, or search for it in the history of past ages; but when the professor of one science calls all the professors of another science "lying knaves" and "unscrupulous rascals," and the editors of the newspapers in which these slanderous attacks appear, refuse to publish any reply to such attacks, it looks as if history was repeating itself.

Mr. Proctor ought to remember the words of "Othello" where he says:—"He that filches from me my good name, robs me of that which not enriches him, but makes me poor indeed." I shall reserve my strictures both for the "World" and for Mr. Proctor, until the reader can judge of the refused article itself, by reading it.

REPLY TO MR. PROCTOR.

The article on "The Humbug of Astrology," in the "World" of February 6th, 1887, from the pen of so great an authority on astronomical matters as Richard A. Proctor, must carry with it so much weight that I fear many will not admit the possibility of there being another side to the question, and pass by any attempt to prove the contrary with a smile. Yet the position assumed by Mr. Proctor is not impregnable; as there have been as great men, even in modern times, if not greater, in the science of which he is an able teacher, who have held opposite opinions, on the science of astrology, to those which he promulgates.

The article in question contains several peculiar assertions, and not a few ideas which, viewed from another standpoint, convey an altogether different, and a more logical conclusion; and if we can allow prejudice to remain dormant, for a short time, and judge from an unbiased standpoint, we may with all due respect to Mr. Proctor differ with him, even in so far as to draw a different or even opposite deduction from his own words and arguments.

Mr. Proctor says, "Can it be, many have said to me, that all the wise men of past ages * * * in this matter of astrology have been wholly deceived?" "Not only among all the leading races of antiquity, and in all the chief civilized nations, but during periods of time such as no other faith can boast of having swayed, men held firmly to the belief that the stars in their courses foretell, nay, rule the fortunes of men." Again he says:—"Astrology had a most respectable origin, and if common opinion could prove any doctrine just, astrology must, it should seem, have been based on truth. Why then should it now be held only worthy of belief by the ignorant and silly, and be maintained as true by rogues and charlatans?" "The Astrologers of old times were for the most part not only honest men, * * * they were by no means wanting in reasoning powers," * * "Astrology was based on reasoning which seemed sound and sufficient."

If Mr. Proctor's object had been to lay a firm and solid foundation for the science of astrology, I do not see how he could have chosen more logical and convincing arguments, and yet Mr. Proctor is so wilfully blind as not to see the force of his own words. But as the author of the "Vestiges of Creation," when speaking of his critics in his preface, says:—"It is no discredit to them that they are, almost without exception, engaged each in his own little department of science, and are able to give little or no attention to that vast field outside their department; all beyond is regarded with suspicion and distrust." This is a truth, and almost every man believes his own religion or science to be the only one that is right, and all the others wrong. Even in cases of men of the same profession, each man appears to travel in his own narrow groove, and thinks that men who travel in another path, to use Mr. Proctor's words, are "lying knaves" and "unscrupulous rascals." For instance, the allopathic physicians think that the homœopaths are all dishonest in their practice of medicine, and vice versa. The anatomists, as a rule, do not believe in medicine, neither do the surgeons believe in aught but steel. Mathematicians rarely are metaphysicians, and many botanists do not have any faith in the medicinal effects of herbs and roots. Some persons are born with a natural tendency in some one direction, and sometimes it is as the mind is trained;

some persons are practical, and some are theoretical, and they rarely admit that truth exists outside their own sphere.

To the average person there appears but little difference between astronomy and astrology, the general conclusion being that they both have to do with the planets; and with those persons the opinion of an astronomer is taken on astrology, with full confidence in his ability to pronounce upon that subject. There cannot be a greater mistake. The astronomer's opinion on astrology is of no more weight than a botanist's opinion is on the action of herbs on the human system, if the botanist is not also a physician. Astronomy deals with numbers, and the inanimate laws of nature. The astrologer depends on the long continued observation of the effects of the positions and revolutions of the heavenly bodies on the earth and its inhabitants. Some of the most noted and learned men of the world have been astrologers. The great John Kepler, to whom the science of astronomy of the present day is so much indebted, was a firm believer in astrology. He made many discoveries in astrology, which are almost equal to those he made in astronomy.

Baron Napier, to whom mathematicians are so much indebted for his marvelous discovery of logarithms, used them solely to facilitate his astrological calculations. Flamstead, the first astronomer of the Greenwich Observatory, England, Placidus De Titus, Cardan, Galileo, Bishop Butler, and almost every astronomer of any note in the past, were firm believers and promoters of this science; of which Mr. Proctor says:—"No one who understands astronomy believes in astrology. The old school doctors used to say that no person who understood anatomy, physiology, chemistry, and *materia medica*, believed in Homœopathy. Yet Homœopathy lives, and its practitioners are the most intelligent physicians of the present day.

Is it not a strange assertion for Mr. Proctor to make, that all the ancients had upon which to base their belief in astrology, a belief which lasted for thousands of years, was the color of the planets; that men who, Mr. Proctor says, had good reasoning faculties, would cling to a faith which was based on a mere fancied resemblance between the baleful hue of the light emitted by Saturn, and the dark forebodings of a person in despondency?

This assertion on the part of a man who is altogether ignorant of astrology, to account for the faiths of persons who lived thousands of years ago, is rather impertinent, to say the least, when we have the books of those ancient astrologers, which teach the contrary.

It is true that astrology had an honest parentage. Its cradle was the patient observation and experience of the greatest men of all past ages; its boyhood the books containing the experiences and observations of those men, and its manhood was the grandeur of its following and its hold upon their reason, and the facts and experience which went to confirm that reason.

Astrology flourished for ages; and that its growth and power were great, is of itself proof that it was built upon the laws of nature. It continued in power and held its place until the middle of the seventeenth century, when the Protestant Reformation began to be established, (which religion was built upon faith and miracles, and ignored the laws of nature,) when it was suppressed by the religious sects of that period, and placed under the ban of the church, and astrologers were classed and persecuted among the witches and wizards. Since that time every form of divination has been condemned by every one without investigation, except a few followers.

The assertion made by Mr. Proctor, that the reasons which made it possible for men of past ages to believe in astrology are not reasons which can be accepted at the present day, is preposterous; and it is strange that any person outside of an insane asylum should make any such an assertion without proof. The laws of nature have not changed, the condition of our earth in its surroundings and its relations to the other planets of the solar system have

not changed, the facts and observations upon which the ancients based their belief, are still the same.

The Ptolemaic theory of astronomy, that the earth was in the centre of the universe, and that the sun went round the earth every day, which caused day and night, was wrong, but the discovery of the Copernican system of astronomy, did not alter the order of things on our earth, day and night, summer and winter, and every law of nature that existed previous to that discovery, remains the same to-day. Those observations and experiences, extending over thousands of years, which the ancients made in astrology and recorded in books, are truths which live to-day.

The ancient practice of medicine was not overthrown by the discovery of the circulation of the blood; religion lived in all its purity, after geology was taught in our colleges, and astrology will live long after Mr. Proctor is turned to clay.

I do not write this reply to Mr. Proctor to convert him to a belief in astrology, and no doubt he regards me as one of the modern heretics who ought to be either imprisoned or roasted alive. There has always been, and must always be, a difference of opinion on science and religion, in order that the world of thought should progress. When every person thinks and believes alike on every subject, and where dogmas and creeds are thrust down people's throats and no questions asked, then we shall revert back to the dark ages and to that conservatism that made this world a hell for Columbus, Galileo, and Copernicus, and all the other heretics either in science or religion.

How much of positive science is known, even in our own enlightened age, that was not known to the ancients? There is very little but theory, and theories which may be overthrown at any time, and yet Mr. Proctor, resting on so insecure a basis, calls all those who are so unfortunate as to differ from him "lying knaves" and "unscrupulous rascals."

Astrology may be dead so far as Mr. Proctor is concerned, but he is not the whole world. There are hundreds of students in astrology in England and this country, and there are hundreds of thousands of firm believers in that science, and the number is constantly increasing. The Almanacs and Ephemeris published every year, by Raphael and Zadkiel of London, and which are purchased by the believers in astrology, number over half a million.

L. D. BROUGHTON, M. D.

66 West 4th St., New York.

The above is a copy of the article, with very slight changes in the wording, which the editors of the "World" refused to publish. Yet they published Mr. Proctor's "Humbug of Astrology," which stated "that the astrologer of to-day must necessarily be a rogue and charlatan." Consequently the astrologers of to-day, according to the ethics of the New York "World," must be tried, convicted and sentenced without being heard in the public press.

This narrow bigotry resembles the intolerance that almost up to the present time prevails in the English Courts, where prisoners of the down-trodden Irish race are prevented from speaking in their own defence; the officers of the court silencing them when attempting to testify. Such oppression frequently came to my personal knowledge, when a resident of Leeds, England.

Had those prisoners been Russians, Prussians or Frenchmen, they would have been heard in their own defence, or the nations to which they belonged would have known the reason why, even if it led to a war.

Had Mr. Proctor published in the "World" an attack on all the physicians, or all the ministers, lawyers, or musicians, or indeed any other profession, (but astrologers,) and called them all "lying knaves" and "unscrupulous rascals;" and had the "World" refused to publish a reply to such falsehoods, and vituperations, even at the present day of intolerance, I cannot but think it would make a sensation, and the "World" itself would lose caste, especially among those persons who had received a liberal education and were inclined to freedom of thought, free speech, and fair play. This intolerance almost equals the Lord George Gordon riots, which were supposed to belong to the past; but the reader has already seen what I have passed through in and for the cause of Astrology in the civilized city of New York, and near the present time.

The Catholics of England, in 1778, petitioned the government to repeal certain unjust penal laws of long standing, which classed popish priests as felons or traitors; also the forfeiture of real estate by Catholic heirs educated abroad; the power which was given to a son or nearest relation, being a protestant, of taking possession of a father's or other relative's estate, who had been Catholics; the depriving papists of the power of acquiring landed property, &c. Parliament heard the petitioners and the repeal was granted. But instead of all classes in England and all religious denominations rejoicing and having bon-fires on account of the repeal of such barbarous and unjust laws, nearly 60,000 persons met in St. George's Fields, London, and walked in procession to Palace Yard, to give force to the remonstrance they were about presenting to Parliament against the repeal of the above laws. The prayer of the remonstrators being rejected, the mob headed by Lord George Gordon gave way to violence. The Catholic chapels and the prisons were forced and set on fire; no less than thirty fires were to be seen blazing at one time. For five days the rabble had possession of London, and nearly five hundred persons were killed or wounded.

I give the above to illustrate how much easier it is to enact than it is to repeal bad laws, when prejudice and ignorance are in the preponderance, and how unreasonable it was for Parliament to have enacted laws granting such unjust privileges and monopolies to such pious christian people as the Lord George Gordon rioters proved themselves to be. No doubt if there were efforts made to repeal the fortune-telling law of Pennsylvania, and to strike the corresponding clause out of the "Penal Code" of New York, Mr. Proctor and the editors of the "World" would be ready to head a riot to oppose such a repeal.

Mr. Proctor says:—"In our day there can be none who believe they know how to read the stars, for those who alone know how to calculate the movements of the heavenly bodies, know that the supposed influences of those bodies were purely imaginary, and based on merely fanciful analogies."

If Mr. Proctor had been laying a wager that he could tell the greatest falsehood, there might be some excuse for writing the above sentence; but he has no more excuse than the Protestants had in the Lord George Gordon riots, in 1778, and it shows an equally vicious disposition on his part.

I suppose Mr. Proctor knows that for ages upon ages the words astronomy and astrology had very nearly the same meaning, and during all that time the calculations in the science of astronomy were made solely for the astrologer, and for him to make his predictions from; or in other words the astronomers were the hewers of wood and drawers of water for astrologers, and the latter were always the advisers and privy counsellors of Kings, Emperors and Pharoahs in ancient times.

When the science of navigation became more developed and better understood among mariners, these calculations were also made for sea captains who took long voyages, as well as for astrologers, and the two sciences, astronomy and astrology, gradually became separated.

No doubt the navigator in ancient times made his own calculations in astronomy, but as navigation and astronomy were developed, the two gradually became separated. Yet the former is dependent on the latter for its gradual perfection, as the astrologer is dependent on the perfection of the science of astronomy for the accuracy of his predictions.

In the dim ages of the past, even before the days of Hippocrates, the botanist and the practitioner of medicine were one and the same person, but as the science of medicine and surgery became more developed and extended in its application, and the science of botany progressed, and new herbs and plants were discovered, these two sciences gradually became separated; and each student studied and extended his own favorite and special science. But the botanists of the present day do not call the physicians "lying knaves" and "unscrupulous rascals." The most learned botanist that I ever knew, who could tell almost every herb and plant which grew in the United States, when we were out together in the fields botanizing, often laughed at the very idea that those herbs and roots could have any medicinal effect upon the human body. When travelling along together we often had this matter up for discussion, but it was impossible for me to convince him of his error as he had no knowledge of diseases or the method of treating them. Had he studied medicine, and had forty years practice, like myself, there would then have been no necessity of any argument to convince him of his error.

Had that botanist called all physicians "rogues and charlatans," he would have manifested a want of good taste equal to that of Mr. Proctor, when he calls all astrologers by such names. He knew as much of the practice of medicine as Mr. Proctor knows of the practice of astrology, and the botanist also believed "that the supposed influence" of the herbs and roots on the human system was purely imaginary, and based on merely fanciful analogies, (such as the signatures of herbs and roots of the ancients, and the supposed magical effects they had on the human system.) That belief of the ancients is no proof that herbs and roots, when they are administered at the present day, have no effect on the bodies of men or women; on the contrary it is presumptive evidence that they not only have an effect now, but that they have always had an effect when so administered, from time immemorial, and will always continue to have an effect to the end of time. But the theories which attempt to account for these effects may change, and may continue to change from age to age. So the belief, for so many thousand years, of

the ancients, in the influence of the sun, moon and planets on men and nations, is presumptive proof that that belief was correct, and founded on the laws of nature; and the reader will see in the pamphlet which follows these Introductory Remarks, that there is positive proof that the heavenly bodies do continue to influence men and nations, and indeed all mundane affairs. Instead of Mr. Proctor calling me and all other astrologers "lying knaves" and "unscrupulous rascals," and writing articles in the "World" about what the ancients "believed" or "imagined," I think it would be more becoming in him, as a gentleman, to first produce some tangible evidence or proof of the falsity of astrology and the dishonesty of its professors.

If we can believe the accounts in the New Testament, during Christ's time, in Palestine, the general belief was, that when any person was sick, or afflicted bodily, it was produced by evil spirits or devils entering that diseased person's body; and if they could succeed in casting these devils out, the diseased person instantly became well, and could take up his bed and walk. What the people believed in Christ's time, cannot be taken as proof that there are no diseases in the human family at the present day, but what are produced by evil spirits or devils entering the bodies of those diseased persons? Some kind of diseases have existed in the human family in all ages, and it is only the theory of the cause of those diseases which has changed?

Why does not Mr. Proctor bring arguments to prove that all the diseases of the human body "were purely imaginary, and based on merely fanciful analogies," as the ancients believed that all those diseases were caused by evil spirits entering those diseased person's bodies? and even have the Bible on his side, because it is stated in it that there were persons who witnessed Christ casting out those devils and evil spirits, and the sick becoming well, and the spirits entering into swine; and go on to show according to the scriptures that the doctor "of to-day must necessarily be a rogue and charlatan," and also that they are all "lying knaves" and "unscrupulous rascals?" He can bring much stronger arguments against the doctors, and have stronger reasons for calling them vile names, than he can possibly bring against astrology or astrologers.

Mr. Proctor's "facts" and "reasoning" not only apply to doctors and astrologers, but to almost every other profession that is practiced at the present day; and I am not defending astrologers alone, but I am actually defending all other professional men from being called "lying knaves" and "unscrupulous rascals," even including Mr. Proctor himself.

Let us take another illustration, to prove my assertion. There is about the same relation between acoustics and music, as there is between astronomy and astrology; and it would be just as reasonable for Mr. Proctor to have said:—That all music was an ancient "superstition," and that the musicians "of old times were for the most part not only honest men, but men moved by strong religious emotions," and that music, "though a superstition, was a very natural and even reasonable superstition in those old days, this fact shows what an unreasonable and foolish superstition it is now." "The very fact that the old" musicians "were for the most honest, though mistaken, proves that the" musician "of

to-day must necessarily be a rogue and a charlatan;" as the ancients believed in the "music of the spheres," the singing of angels, and the magic charm of sound, &c., &c. And the ancients had practically no knowledge of the science of acoustics, or not near as much as they had of astronomy. Consequently, according to Mr. Proctor's reasoning, all the musicians of the present-day must be much more ignorant of acoustics than the astrologers are now supposed to be ignorant of astronomy; and he would also say that:—"Those who alone know how to calculate the" vibrations of sound, "know that the supposed" musical notes, "were purely imaginary, and based on merely fanciful analogies," and that the musician of to-day "must of necessity be a "lying knave" and an "unscrupulous rascal," as he could prove it by the science of acoustics. Mr. Proctor might with just the same reasoning and propriety have used all the above expressions against musicians, as he has against astrologers, although he might not have the least taste or skill for music himself, any more than he has for the science of astrology; in short he might not be able to perceive any difference when listening to the tunes of Yankee Doodle and Old Hundred. Yet music is built upon the science of acoustics, as astrology is built upon the science of astronomy.

I am aware that there is a vast difference between music and astrology, and between acoustics and astronomy, but bear in mind I have only used them as comparisons, and to show that the only way to prove or disprove the falsity of music is by music itself, and by music of the present day, and not by what the ancients knew about music, or by what they knew of the science of acoustics, or the calculation of sound vibrations. So the truth or falsity of astrology can only be proved or disproved by astrology itself of the present day, and not by what the ancients believed or did not believe about astrology, or the brightness, color, or quick movements of the planets, and Mr. Proctor may yet find that the astrologers of to-day know better how to calculate the movements of the heavenly bodies than he knows himself.

When an astrologer erects a horoscope, or map of the heavens for any person's time of birth, he calculates the exact position of all the signs of the Zodiack on each of the cusps of the twelve houses, to the degree and minute, for the exact longitude and latitude of the place where the person was born. He also calculates the daily and hourly motions of the sun, moon, and of all the larger planets; also the longitude, latitude, right ascension, and declination of the moon, and seven of the larger planets, and the right ascension, declination, and longitude of the sun. Also the meridian distance, the semi-diurnal, or semi-nocturnal arcs; the oblique ascension or descension, and the distance from the preceding, or the succeeding cusps of the houses, of the sun, moon, and all the larger planets. When the astrologer has made all these calculations, he has only laid the foundation, or drawn a speculum of the person's nativity; and when all this is done, the main or most important part of his calculations is yet to commence, such as the transits, (or the movements of the heavenly bodies, as Mr. Proctor calls them,) and the directions, both secondary and primary, and converse and direct, the parallels, and rapt parallels, &c., &c. Yet Mr. Proctor says (heaven save the mark!) that

the astrologer of to-day cannot calculate the movements of the heavenly bodies. I mean to say that if any person were to offer Mr. Proctor a million dollars to calculate a nativity properly, with all the transits and directions, and read it off, he could not do it, with all his pretended knowledge of the science of astronomy, and his "calculation of the movements of the heavenly bodies." I very much doubt whether he even knows the meaning of one half of the scientific terms which I have just used, let alone making the astronomical calculations referred to.

It may be asked, why does Mr. Proctor make such statements about astrology and astrologers, when he knows them to be untrue. The fact of the matter is, Mr. Proctor is a Catholic, or at least a particular friend of mine, an editor, told me that he heard Mr. Proctor say himself that he was a Catholic, and he being of that religious denomination, like Judge Gordon of Philadelphia, regards all astrologers as criminals, even without a shadow of proof that they have committed any crime, either against God or man.

In view of the fact that Mr. Proctor is a devotee of that most superstitious of all Christian beliefs, that of the Church of Rome, the severity of his denunciation of superstition in his attack upon astrology is not a little singular. But what else could be expected from a votary of a church notoriously opposed to all progress and reform, a church that burned alive John Huss, (even when he had a safe conduct to his trial,) and also thousands of other good men and reformers, and which also perpetrated the terrors of the Inquisition.

Is it not a little singular that astrologers are "lying knaves" and "unscrupulous rascals" only in Christian countries, and even in those Christian nations only within the last two hundred years? In all other civilized countries, (and which cover more than three-fourths of the globe,) they have always been looked up to, and held in the highest esteem from time immemorial, even up to the present day. I shall bring some remarkable facts to prove this assertion in the pamphlet which follows. And as Mr. Proctor says:—"The cuneiform inscriptions of Assyria, the hieroglyphs of Egypt, the most ancient records of Persia, India, and China, agree in showing that of *old, all men believed the sun and moon, the planets and the stars, in their courses foretell, nay, rule the fortunes of men.*" Is it not strange that in all those nations astrology is studied, even at the present day, by the most learned and intelligent people of those nations, and put to the test every day by thousands of people, and relied on as a science by hundreds of millions of people in their every day life, and has been for thousands of years;—that those people have never discovered that the astrologers are "lying knaves" and "unscrupulous rascals," while in Christian countries, where the practice of astrology is almost a lost art, and out of the vast number who now treat this ancient science with supercilious ridicule, there is not one in a thousand who know distinctly what it is he laughs at, and yet astrology has sustained a most conspicuous part throughout the history of the world? Are ignorance and want of practical experience the tests by which Christian people prove or disprove everything? I will defy Mr. Proctor to find a single astrologer even in those Christian countries, who has had any practical

experience in that science, but what holds astrology in as high esteem as he, or any other astronomer holds astronomy. Does this not prove, as "Hamlet" says:—"There is something rotten in the state of Denmark?"

But what is the cause of all this change in Christian nations, which, as Mr. Proctor says:—"proves that the astrologer of to-day must necessarily be a rogue and a charlatan?" Is it, as Mr. Proctor says:—"now men know how the sun and the moon produce their effects; they know why Mercury seems shifty, and Venus lovely, how Mars comes to look red, and Jupiter bright, and Saturn yellow."

Does Mr. Proctor or any other astronomer know all those things? If he does, why is it not made known or published? I should like to be informed myself in all those matters. But the fact of the matter is, that those astrologers of old knew as much about those things as Mr. Proctor, or any other astronomer of the present day. The ancients had their theories about those "effects," and Mr. Proctor has only theories, which theories may be upset any day. But suppose we did "know how the sun and moon did produce their effects," or how "Venus looks lovely, Mars red, Jupiter bright, and Saturn yellow," (which I totally deny,) that would have nothing to do with upsetting the science of astrology. It might possibly help to explain some things we do not now understand, and, of course, place that science on a firmer foundation than it ever had before.

If Mr. Proctor did not happen to know everything, and I was not "ignorant and silly," and a "rogue and charlatan," it might be possible for me to explain to him how astrology fell into disrepute in Christian nations, and more especially within the last two hundred years. But the reader of these Introductory Remarks may not be so wise and know every thing, like Mr. Proctor, and may possibly not be in the condition of the man whom Solomon speaks of, where he says:—"seest thou a man wise in his own conceit, there is more hopes of a fool than of him." And Solomon does not appear to have a very high opinion even of a fool, where he says:—"Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

Therefore as it may possibly be interesting for the reader to know how it came about, that astrologers who had been held in the highest veneration for thousands of years in all civilized nations, and have always been the counsellors and advisers of Kings, Queens, Emperors, Sultans and Pharaohs, have changed of late years in Christian countries into "ignorant charlatans," "lying knaves" and "unscrupulous rascals," I will endeavor to explain to the best of my ability, although it may not be very flattering to either Mr. Proctor, Judge Gordon, or even to those Christian nations which have enacted laws against astrologers and astrology.

I shall divide these explanations into three parts or sections. 1st. The Christian Religion. 2d. The Reformation and Witchcraft. 3d. The change from the Ptolemaic system of astronomy to the Copernican system.

First.—The Christian Religion.—The Christian religion was entirely unique at its commencement, nothing ever being like it before, or can be compared to it since. Its very inception was a miracle, and it appeared to consist of nothing but miracles, saints, and relics, for over a thousand years, and the laws of nature were entirely ignored by its followers, who

were a class of people entirely separated from their fellow beings, and who were a kind of a cross-breed between the socialist and anarchist of the present day, and if we can believe the New Testament, the laws of nature were either entirely suspended, or else they were terribly out of joint, and went limping along similar to a man with a long leg and a short one. The conception of Christ was a miracle. His birth was another. His whole life appeared to consist of nothing but miracles; such as turning water into wine, walking on the water, stilling the storm, feeding thousands with five loaves and two fishes, raising the dead, healing the sick with the touch, casting out devils, and even those devils talking to Christ after they were cast out, &c., &c. Christ's death was a miracle, and His resurrection, and His eating and drinking afterwards with his disciples, were all miracles, and His ascension into heaven was another miracle. Consequently such occupations as those of doctors, astronomers, astrologers, farmers, and even fishermen, who had to depend on the laws of nature in order to successfully carry on their business, were all played out; but as the people could not continue to subsist upon miracles, or rather provisions miraculously produced, all those employments gradually came into use again. But as the early Christians believed that by praying to Christ, Virgin Mary, or some other saint, or by possessing some "relic," the laws of nature could easily be changed in their particular cases, the science of astrology, which is entirely built upon those laws, has never been fully recognized by the people professing the Christian religion, as it has been by all the other religions, (whose creeds did not consist of miracles,) and all other civilized nations, but Christian, in every other part of the inhabited globe. Those Christians that profess a religion which consists of the greatest amount of superstition, similar to the Roman Catholic religion, love astrology about as much as the devil loves holy water; hence when bigoted Catholics like Mr. Proctor or Judge Gordon have a chance to show their venom and hatred against an astrologer, they never let the opportunity slip.

Not only Catholics, but all ministers of the gospel are specially opposed to the science of astrology, and deem it specially wicked to even desire to know anything of our prospects for the future, and any person giving way to such a weakness was placed in the catalogue of those persons whom Christ speaks of when he says that:—"whomsoever looketh on a woman to lust after her, has committed adultery in his heart already." Some thirty years ago there was not a Sunday passed, in a city like New York or Philadelphia, but what some minister was preaching about the wickedness of astrology or fortune-tellers, in short it was a constant text or theme for a sermon, similar to "If a man gains the whole world, and lose his own soul," or "Go and sin no more," &c., &c. But ministers no longer preach sermons against astrology, and we are gradually coming back to the laws of nature. Miracles and relics of saints are held at a discount, thanks to the lectures and writings of such men as Profs. Tyndall, Huxley and Darwin, who are teaching the people that the world is governed by fixed laws, and that the condition and happiness of man is improved by understanding and obeying these laws; and on account of the perihelion of the superior planets, a great number of the

newspapers, both in this country and Europe, have articles on the influence of the planets, as for instance :

The *London Evening Standard* of July 6th, 1880, in commenting on Mr. B. G. Jenkins' paper on Meteorology and Planetary Influence, read by him before the Dulwich College Geological Club, said :—

“From the lofty heights of modern science we have been accustomed to look down with pity and contempt upon the astrologers of the Middle Ages,—the weak dabblers in science who were foolish enough to believe that the stars had an influence upon man. An allusion to astrologers was always good to raise a laugh at a science meeting, and the astrologers and alchemists were classed together as either dreamers or charlatans. Of late years, however, a certain reaction has set in. The astrologer is becoming rehabilitated very rapidly. The influence of the planets upon the earth is now admitted to be very distinct, and fresh proofs of their disturbing influences are constantly cropping up.”

Second.—The Reformation and Witchcraft.—Besides the “creeds” and “dogmas,” the practical part of the Catholic religion consisted of good works, and a life of purity and celibacy, which were necessary for a person to perform miracles, their souls to be added to the calendar of saints, and parts of their bodies to serve the purpose of relics. The reformation changed all this, faith was put in the place of good works and purity, marriage was substituted for celibacy, witchery took the place of miracles, and everything which had the appearance of the supernatural or of mystery was classed under the name of witchcraft, except that miraculous change of heart which was necessary to get “religion,” or be converted from evil ways. Man had nothing to do with the laws of nature, neither had the laws of nature anything to do with man.

“In Adam’s fall,
We sinned all.”

Consequently before man was converted he was under the power of the devil, and after he was converted, he was controlled by the grace of God. Within the last twenty years, when ministers were giving notice of religious meetings, they would invariably say :—“The Lord permitting,” or “The Lord willing.” It was blasphemy to even suppose that man was subject to natural laws, and years ago, every one was accused of witchcraft who attempted to trace those laws, or tried to find out their effects, and to calculate them in a person’s nativity was equivalent to sinning against the Holy Ghost, which is never forgiven either in this world or in that which is to come. To be accused of witchcraft was certain to be followed by conviction and execution. The injunction given to the ancient Jews in the Old Testament, “Thou shalt not suffer a witch to live,” was carried out to the letter, not only against witches, but also against astrologers, by the Protestant Reformers in all Europe, and in some parts of America. In some countries in Europe there were persons employed as detectives, whose special business it was to hunt up witches and bring them to justice ; they were called witch finders, and very few supposed witches or astrologers escaped them, especially when put to the torture. This persecution has continued almost to the present day. Even within the last twenty years a satirical writer in New York, who was known by the name of “Doesticks,” wrote a book pretending

to give an account of all the Fortune-tellers, Clairvoyants, Spiritualists and Astrologers in this city; and he called his book "The Witches of New York." Under the belief, no doubt, that the Devil cannot be painted too black, he appears to have told as many lies about them as he could well put together. Only a few years ago the "New York Sun" gave an account of a woman in the Eastern States who had made a prediction in regard to the election of Gen. Garfield. The "Sun" did not say whether the woman was a fortune-teller, Gipsy, clairvoyant, spiritualist or astrologer; it simply stated that she was a "witch," and that term appears to cover everything of that nature.

When I was attending Medical College, the Prof. of Anatomy, in giving a description of the eye, remarked that if we were in doubt as to the name of a disease of the eye, we could call it Ophthalmia, as that meant simply disease of the eye, and covered everything else. In this way it has been the custom to class all forms of divination under the term witchcraft, and astrologers and fortune-tellers of every kind have continued to be persecuted as such.

An old author has said that "a miracle is legitimate witchcraft, and witchcraft is an illegitimate miracle." To make it plainer it might be said, that the turning of water into wine by Christ was a miracle, but if any other man did the same thing, it would be witchcraft, and up to a few years ago, he would have been persecuted as a wizard.

Is it not strange that astrologers who have been observers and students of the laws of nature for thousands of years, and are, as a rule, not believers in witchcraft or miracles, or in fact anything supernatural or contrary to the laws of nature, should have been called witches and persecuted as such by the persons who are the only advocates of, and believers in witchcraft and miracles?

We have a similar paradox or circumstance in the practice of Medicine. Paracelsus, who lived in the early part of the fifteenth century, commenced his career by publicly burning the works of Galen, (who was an astrologer, and taught the use of herbs, roots and barks in medicine,) saying that "Galen did not know as much as his shoe latches." Paracelsus was the first of the school of mineral medicines, who commenced to treat every disease with that class of drugs; and as mercury was mainly employed by them, the German name of which was Quacksalver, they were called Quacks, and those who used herbs and roots were the regular physicians. Now fashion has changed so much that the herb doctors are called Quacks, and the others who use the Quacksalver, the regular physicians.

If the Christian religion were the most perfect religion on the face of the earth, then we might wink at some of its miracles and superstitions, and at its ignoring the laws of nature, but if we can be guided by past history, the opposite is much nearer the truth. Except within the last hundred years, whenever and wherever the Christians have gained a foothold in any civilized or partly civilized nation, they have always reduced that nation to barbarism, and it has reverted to the condition of the dark ages, and often to slavery of the most degrading nature. It is only since the human mind has thrown off some of the superstition of the Christian

religion, and discarded miracles and relics, and returned to the investigation of the laws of nature, and at the same time been guided by knowledge and science which sweep away all superstition and witchcraft, (all of which by the scientific mind, are now classed with the hobgoblins of the past,) that there has been any real improvement in the condition of man in Christian nations. Even now if it were not for the influence of the liberal minded inhabitants of those countries, some of those Christians would be ready to cut one another's throats, and persecute each other as of old, if they happened to differ in their beliefs. The Lord George Gordon riots may be taken as an example; and it is the same in every place where Christians are away from liberal minded people.

Many writers in referring to the Christians and their religion, away from civilization, say that it forms a very poor comparison to any other religion, even in the cradle of Christianity. Bayard Taylor in his "Lands of the Saracens," speaking of the Christians in Jerusalem, page 79, says:

"Whatever good the various missions here may, in time, accomplish (at present, it does not amount to much), Jerusalem is the last place in the world where an intelligent heathen would be converted to Christianity. Were I cast here, ignorant of any religion, and were I to compare the lives and practices of the different sects as the means of making my choice—in short, to judge of each faith by the conduct of its professors—I should at once turn Mussulman. When you consider that in the Holy Sepulchre there are *nineteen* chapels, each belonging to a different sect, calling itself Christian, and that a Turkish police is always stationed there to prevent the bloody quarrels which often ensue between them, you may judge how those who call themselves followers of the Prince of Peace practice the pure faith he sought to establish. Between the Greek and Latin churches, especially, there is a deadly feud, and their contentions are a scandal, not only to the few Christians here, but to the Moslems themselves. I believe there is a sort of truce at present, owing to the settlement of some of the disputes—as for instance, the restoration of the silver star, which the Greeks stole from the shrine of the Nativity, at Bethlehem. The Latins, however, not long since, demolished, *vi et armis*, a chapel which the Greeks commenced building on Mount Zion. But, if the employment of material weapons has been abandoned for the time, there is none the less a war of words and sounds still going on. Go into the Holy Sepulchre, when mass is being celebrated, and you can scarcely endure the din. No sooner does the Greek choir begin its shrill chant, than the Latins fly to the assault. They have an organ, and terribly does that organ strain its bellows and labor its pipes to drown the rival singing. You think the Latins will carry the day, when suddenly the cymbals of the Abyssinians strike in with harsh brazen clang, and for the moment, triumph. Then there are Copts, and Maronites, and Armenians, and I know not how many other sects, who must have their share; and the service that should be a many-toned harmony, pervaded by one grand spirit of devotion, becomes a discordant orgie, befitting the rites of Belial.

A long time ago—I do not know the precise number of years—the Sultan granted a firman, in answer to the application of both Jews and Christians, allowing the members of each sect to put to death any person belonging to the other sect, who should be found inside of their churches or synagogues. The firman has never been recalled, though in every place but Jerusalem it remains a dead letter. Here, although the Jews freely permit Christians to enter their synagogue, a Jew who should enter the Holy Sepulchre would be lucky if he escaped with his life. Not long since, an English gentleman, who

was taken by the monks for a Jew, was so severely beaten that he was confined to his bed for two months. What worse than scandal, what abomination, that the spot looked upon by so many Christians as the most awfully sacred on earth, should be the scene of such brutish intolerance !”

I give the above as a specimen of Christianity in its simplicity and purity, when removed from liberal minds and infidel influence. As for the Mohammedans, they are believers in astrology, consequently they are all “lying knaves” and “unscrupulous rascals,” and cannot be compared to their neighbors, the Christians in Jerusalem.

A missionary who was trying to convert a Mohammedan to the Christian faith, was asked by the mussulman what Christianity taught. The Christian said:—“It teaches the doctrine of a future life, and peace and good will on earth.” The mussulman answered that his religion taught of a future life also, and as for the peace and good will, if it were not for the Mohammedans the Christians would murder each other over the sepulchre of the founder of their religion.

Third.—The change from the Ptolemaic to the Copernican System of Astronomy:—Claudius Ptolemy lived about one hundred and fifty years previous to the time of Christ. He was an astronomer, astrologer, and knew all of the geography of his day. The system of astronomy which was known by his name was in vogue for thousands of years previous to his time. He was a compiler, collecting and embodying in his works all the knowledge of these sciences that then existed; and Ptolemy’s Tetrabiblos contains all the rules of astrology that had been laid down during the centuries before his time, and is to-day to the astrologer what the Bible is to the Christian. Up to a very late day his astronomical and astrological books were bound in one volume, as there was very little use for astronomy except in the practice of astrology.

When the change from the Ptolemaic to the Copernican system of astronomy occurred, many believed that Ptolemy’s system of astrology was swept away also, but this was wrong and only the result of a want of knowledge. All the calculations that were made under the Copernican system were the same as those made under the old system, such as the calculation of eclipses, the revolutions of the heavenly bodies, etc., the difference being that there was more accuracy in the modern method; but by whatever method calculations are made in astronomy the result is the same in astrology, and the astrologer of the present day makes his calculations similar in every respect to those that were made when they wrote the “hieroglyphics of Egypt, the cuneiform inscriptions of Assyria, and the most ancient records of Persia, India and China.”

I have at the present time Tate’s Astronomy and Hackett’s Astrology, both bound in one volume, and even if the Copernican and Newtonian systems were overthrown and replaced by some other system of astronomy, Hackett’s Astrology with all its calculations, would remain true, no matter by what system they were computed. The angles of geometry and mensuration are true to nature whether they be calculated by simple arithmetic or the higher mathematics. Therefore the reader will see the foolishness and illogical conclusions of Mr. Proctor when he says.—“The very fact that the old astrologers were for the most part honest, though

mistaken, proves that the astrologer of to-day must necessarily be a rogue and a charlatan," and yet he does not in his article bring a single fact to prove that the old astrologers were mistaken.*

As there appears to be a difference of opinion, either real or imaginary, on the subject of astrology, between Mr. Proctor and myself; and as the newspapers will publish only his side of the question; and as I have the utmost confidence in the principles which all astrologers claim as the truths of that science, I believe this question can only be settled so far as Mr. Proctor is concerned, on the public rostrum, with an intelligent and critical audience for judges. Although the chances are that those judges will be biased against astrology, because of previous education, yet it seems to me the most fitting place for investigating truth or exposing error. I therefore request Mr. Proctor, in the most kind and friendly manner, to meet me in public discussion on the following question:—"Are the principles of astrology true, and can they be borne out by, and in accordance with, the laws of nature and reason."

Mr. Proctor is a public lecturer and has been in practice as such for years, and nearly all the audience will be more in sympathy with his side of the question. Yet, while I possess none of his advantages and am not a fluent speaker, I will allow him his choice to either lead or follow me in the discussion, and he may choose the length of time to be occupied, provide that each shall have the same length of time. He shall also elect whether the discussion shall occupy one evening or more. I will bear half the expense of hall rent and advertising.

The conditions I shall insist upon in these discussions, are:—There shall be at least four nativities read off before the audience, two by Mr. Proctor and two by myself. In those that are to be read by me the exact time of birth shall be vouched for, or sworn to, and selected by a committee; one half of this committee to be named by Mr. Proctor, and one half by myself. Mr. Proctor must, from the date of birth of the two nativities which fall to his lot, give descriptions of the persons physically and mentally; give all the good and evil periods of life, marriage and children, and the outlines of their lives or natural tendencies.

If it be true, as Mr. Proctor says, that "the astrologers of to-day make a lying pretence of believing in planetary influences," then he can sketch off the outlines of a person's life as well from a piece of blank paper as I or any other astrologer can from a chart of the heavens erected for the moment of birth.

Mr. Proctor may say that it is all nonsense and a waste of time to have a discussion on astrology, as it has already been exploded. The

* I have not produced any facts to prove the truth of astrology in this article, because Mr. Proctor has not given any facts to prove the falsity of that science; the proofs I have to offer will be found in the pamphlet which will follow. All that Mr. Proctor appears to have done is to show the universality of astrology and the general belief in it in all civilized nations up to a recent date; probably he has brought as strong arguments in that direction for the truth of astrology as I could have done. Where he gets his logic from, in trying to prove a science or any subject false at the present day, which was true at its commencement and continued so for thousands of years; or that it could be reasonable then and not now, is hard to understand. If the astrologers of to-day are ignorant and dishonest, why were they not so thousands of years ago? And yet Mr. Proctor vouches for "the astrologers of old times" being "honest men," and "by no means wanting in reasoning power." Let us hope that if Mr. Proctor should in future publish another article on the "Humbug of Astrology," he will first learn something of its principles, and remember that none should condemn who do not understand.

same remark might just as truly be made of mesmerism, phrenology, homœopathy, and hundreds of other subjects that live after they are said to have been exploded. The great misfortune is, that all of these sciences have been exploded by persons who are as little posted on them as Mr. Proctor is on astrology.

Every science is gradually built up from facts which are gathered from observation and experiment, sometimes extending over hundreds of years; these facts are afterwards generalized and classified according to certain rules, principles or laws, and when these rules, principles, and laws harmonize and are verified by other experiments and observations, then it is called a science. Every science must stand on its own merits; one science cannot be proved or disproved by another; it is impossible to prove or disprove, English grammar by the rules of arithmetic, and no man can prove or disprove astrology by astronomy, no matter how learned he may be in the latter science; nor can he prove or disprove phrenology by anatomy, or homœopathy by allopathy. Very often one science will throw light upon another; for instance geology may throw some light upon astronomy, but it is impossible to prove or disprove astronomy by geology, although they both have a relation to the planets, geology treating specially of our planet, and astronomy of all the planets and stars.

If I have made any proposition which Mr. Proctor cannot accept, then I trust he will signify to me either privately or in the public prints on what terms he is willing to meet me for the purpose of having a fair and searching examination of principles which I regard as truths in astrology. I will concede anything he may ask, except the public tests of nativities, as these I consider the most important proofs which can be brought for or against astrology.

After Mr. Proctor has made use of such expressions in the public prints in referring to myself and all other astrologers, there is one of two things he must do: he must either meet me or some other astrologer in public discussion on astrology, including the public tests I have before referred to, or he must make apology in an equally public manner over his own name. It will not do for him to say that I am beneath his notice, as the reader can see from what I have related in these Introductory Remarks that my standing as a physician and a gentleman is equal to Mr. Proctor's.

Possibly it will be best to insert in this reply to Mr. Proctor one or two anecdotes which illustrate the errors he has fallen into in attacking astrologers and astrology.

Dr. Caldwell, a professor and prominent physician of Philadelphia, gives an account in his autobiography of an incident which occurred while he was traveling in England. In journeying by stage from Liverpool to Birmingham, while on the outskirts of Liverpool, he noticed a large mansion with beautiful grounds, which were decorated in various places with fine statuary. This statuary attracted his attention to a degree which led him to enquire whom the place belonged to; a fellow passenger told him that it had been the residence of the late Dr. Salmon. Dr. Caldwell knew Dr. Salmon as the proprietor of a medicine, called the Balm of Gilead. Caldwell commenced a tirade against Salmon, using epithets similar to "fraud," "impostor," "prince of quacks," etc., but no reply

was made by his fellow passengers. He noticed that they all looked towards a lady dressed in deep mourning, who was in the coach. When the coach neared Birmingham, all the passengers had left it except the lady in mourning and himself, and, American like, he tried to introduce himself, enquired if she had far to go when they reached Birmingham, and concluded by asking her name. She said, "I am Mrs. Salmon, and I live in the house just outside of Liverpool." Dr. Caldwell was taken by surprise and began apologizing, but she stopped him by saying, "You need not apologize; if you had known my husband as his friends and I knew him, you would have spoken differently, and would have held a different opinion of him from that you expressed when passing my house." Dr. Caldwell afterwards became well acquainted with Mrs. Salmon, and he says that it was a lesson to him never to condemn any one without previous knowledge of his character.

If Mr. Proctor had become acquainted with a number of astrologers, possibly he would hold a different opinion of them to what he expressed in the "World." For instance, Mr. John Ledbetter, who died in Brooklyn a short time ago, spent forty-five years in the study and investigation of astrology, and has left several volumes in manuscript as the fruits of his labor. He invented a planisphere to facilitate his calculations in the science, yet he never made a dollar from the practice of astrology. His former employers, who are wholesale jewelers in this city, speak of him in the highest terms as an honorable man and a man of learning. I could give a number of names of men living who are students of astrology, and who have devoted years to its investigation, but on account of the prejudice against that science they would not wish their names to come before the public.

A number of years since a physician entered the office of Dr. Cox of Philadelphia, and picking up a work on the Homœopathic practice of medicine, which lay on the desk, looked at it a moment and threw it down, with the contemptuous exclamation:—"Humbug! humbug!" Dr. Cox looked at him in surprise, and asked:—"Do you know anything of Homœopathy?" The visitor replied, "No! but it is all humbug and nonsense!" Dr. Cox said, "Well I do not know anything of Homœopathy myself; but who must I believe; you, who admit that you do not know anything of the subject, or my son, who has graduated from a Homœopathic College and is using Homœopathic medicines every day in his practice? And he tells me it is not all humbug."

In seeking knowledge or information of any science or profession, is it not best to be guided and advised by those who are the most informed, and have had the longest experience in that science or profession, rather than to take the opinion of one who simply reasons on general principles and who has had no practical experience. It was such men as Richard A. Proctor, and their reasoning without knowledge, which caused all the sufferings and hardships of Galileo, Columbus, and I might say of all the reformers, discoverers, heretics, and witches who have been persecuted for the last thousand years.

I once heard Mr. Proctor say in one of his lectures on Astronomy, in New York City, while speaking of the perihelion of the superior planets,

that even if the Science of Astronomy could be used in making predictions of earthquakes and of the periods of epidemics, it would depreciate in the estimation of scientific minds, and everything which had a tendency to develop astronomy in that direction ought to be discouraged. I beg to differ with him on this point; I do not think it can lower the dignity of any science to make it more useful and add to the happiness of man.

I propose to prove in the pamphlet which is to follow these Introductory Remarks, and in a text book on Astrology which I expect to publish, that if the science of astrology were put into every day use, as Mr. Proctor says it was of old, fully fifty per cent of all the sickness, poverty, misery, and hardships of the people of the present day would be done away with.

I also propose to show that thousands of people are murdered every year, and some of them in a most barbarous manner by physicians, on account of a want of knowledge of astrology.

I ask Mr. Proctor to come before an audience and prove, if he can, the falsity of a science which for thousands of years was in every day use, "*not only among all the leading races of antiquity and in all the chief civilized nations, but during periods of time which no other faith can boast of having swayed.*" If he can do this, and yet be uninformed of the practical application of that science, I shall give him credit for being a remarkably smart man.

As I have said before, I request Mr. Proctor to meet me in a public hall to try and accomplish that most difficult task, or else make a suitable apology. He might as well attempt to prove that all the astronomers of the present day, in all civilized nations on the globe, are deceived when making their calculations for the captains of vessels; and those captains are equally deceived when making use of those calculations to find out the locations of their ships at sea; or in other words, the astronomers and mariners are gulling each other, or are combined together to gull the people, and have been doing so for hundreds of years; as to say astrologers have been "making a lying pretense of believing in planetary influence," and have been doing so for ages.

Why should Mr. Proctor say that the astrologers who calculate the movements of the heavenly bodies have been "making a lying pretense of believing in planetary influence," and at the same time not say that the captains of vessels have been making a lying pretense of calculating the longitude and latitude of the ships at sea? Does not the astrologer make his calculations as carefully as a mariner makes his? Only those of the astrologer are much more intricate, and even more difficult. And yet captains of large ocean steamers are held in the highest respect, and are deemed men of great responsibility, while astrologers are "lying knaves" and "unscrupulous rascals."

"Strange such a difference there should be
"Twixt tweedledum and tweedledee."

Instead of Mr. Proctor calling all astrologers vile names, it would have been more logical and convincing to the readers of the "New York World," if he had taken the time of birth of some well-known person, such as General Washington or General Grant, and shown that the rules

and principles of astrology were not borne out in those nativities. He must know that one clear case of that kind would do more to sink astrology into oblivion than all the Billingsgate language he could hurl at its votaries. Why has this not been done? I leave the reader to draw his own inference.

To make this matter plainer, I will go into a few particulars of the science of astrology.

The path in the heavens in which the Sun and planets appear to travel, when viewed from the earth, is called the ecliptic, or zodiac, and it is divided into twelve parts, each of which is called a sign of the zodiac. These signs are classed or grouped together according to the influences they possess, and are known as tall, short, stout, slender, dark and light signs, etc. When a child is born, if a tall sign be rising and the moon and the planet which has dominion over the sign rising be both in tall signs, that child when it has reached adult life will be tall, no matter how short the parents were. The same rule applies, if the signs which have control are short, dark or light, stout or slender, no matter how the parents are formed. Persons are invariably formed as the planets indicate, even when the planetary influence has to overcome hereditary or parental tendencies.

General Washington was born under the planet Venus, which was situated in the sign Aries, a tall, slender, light sign; but having Taurus, (a stout sign) on the ascendant, he became rather full made after middle age. General Grant was born under the planet Venus, but Venus was in the sign Pisces, which is a rather short and stout sign, and having Taurus, (a short sign) on the ascendant, it was an impossibility for him to be tall and slender like General Washington, even if General Grant's parents had both been tall and slender.

Nothing but the science of astrology can account for the great difference in children of the same family, some tall and light complexioned, others short and dark; and though the believers in heredity think that in such cases one child will take after the father, another after the grandmother, or even further back, it can be demonstrated that those children owe their appearance and tendencies to planetary influence.

While a student of astrology, many times have I said to parents whose child's nativity I was calculating: "Why! you have made a mistake in the time; this would indicate a light complexioned child, while you are both dark;" But the answer would always be: "Yes, the child is light complexioned and has light hair." Believers in heredity would say that the child took after its great-great-grand-parents, or some of its fore-fathers who lived before the flood.

I defy Mr. Proctor to bring a single instance to contradict these laws and principles in astrology. He might just as well try to prove that twice two are five.

I shall bring one more illustration and with it close this reply to Mr. Proctor.

In all nativities the seventh house or Western Horizon is called the house of marriage, and as there are good or evil planets placed therein, so will marriage be more or less fortunate or unfortunate. In the horoscope

of a female, the planet to which the sun first applies by aspect will describe the husband, and if the aspect be a benign one, and to a fortunate planet, it will indicate an excellent man, and happiness in marriage life; if it be a malign aspect and to an evil planet, and evil planets be in the seventh house, it will be impossible for husband and wife to live together in a happy manner. We have a remarkable proof of Astrology in Queen Victoria's nativity, wherein the sun first applied by good or trine aspect to Jupiter, which was in Aquarius, Prince Albert being exactly described by Jupiter in Aquarius, and the happiness of their married life is too well known to need comment.

In the horoscope of a male the rule applies the same, except that the first aspect of the moon to a planet is taken instead of the sun's first aspect. Lord Byron's nativity is a remarkable example of the influences of the planets, in causing unhappiness in his married life. The moon in his nativity first made an opposition to Mars in the sign Scorpio, an evil aspect, and an evil planet. His married life is well known.

I defy Mr. Proctor to produce one instance or nativity, where the rules and principles in astrology which I have mentioned are not apparent in every day life. If he says he can do so he simply proves himself to be a "*lying knave*" and an "*unscrupulous rascal*," and "*makes a lying pretense of*" NOT "*believing in planetary influence.*"

For those who may desire to study astrology, I append herewith a list of the most prominent books on the science. Many are scarce, but most of them can be obtained from book dealers.

Tetrabiblos, by Claudius Ptolemy, of which there are no less than eight translations, the best being by Ashmand, Cooper, or Wilson.

Lilly's Christian Astrology. Edited by Zadkiel.

Grammar of Astrology, by Zadkiel.

Dictionary of Astrology, by James Wilson.

Hand Book of Astrology, two Vols., by Zadkiel.

Soul of Astrology, by Salmon.

Arcana of Astral Philosophy, by J. W. Simmonite.

Manual of Astrology, by Raphael.

Primum Mobile, by Placidus de Titus. Translated by Cooper.

A Text-book on Astrology, by Pierce.

Guide to Astrology, two Vols., by Raphael.

The Star; a Work on Trigonometrical Calculations in Astrology, by Eben Shemaya.

Astrology Improved, by Richard Ball.

Students assistant in Astronomy and Astrology, by J. S. Hackett.

Gem of the Astral Sciences, by Thos. Oxley.

Horary Astrology, by Raphael.

Horary Astrology, by J. W. Simmonite.

Horary Astrology, by Zadkiel.

Astrology as it is—Not as it has Been Represented, by a Cavalry Officer.

Key to the whole art of Astrology, by Henry Coley.

Doctrine of Nativities, by John Gadbury.

A New Illustration of the Science of Astrology, by Sibley.

Raphael's Almanac and Ephemeris, published yearly.

Zadkiel's Almanac and Ephemeris, published yearly.

ADVERTISEMENT.

The pamphlet which is to follow these Introductory Remarks is intended to present in clear and concise form the proofs of astrology, both mundane and judicial, showing its foundation in nature, commencing with the seasons of the year, the tides of the ocean, and the atmosphere, etc. It will show that these are caused by planetary influence. It will also contain an account of the revolutions of the planet Herschel, together with extracts from the history of the United States, showing the remarkable effects produced by that planet's transits. A synopsis of earthquakes, pestilences and famines which have occurred since the commencement of the Christian era will be given, with an account of the perihelia of the superior planets during the same period.

The theories advanced by different authors of the cause of those epidemics will be given and criticised, and an opinion as to the true cause will be advanced.

An account of the remarkable comets which have visited our solar system during the last two thousand years, and a history of the events which have followed in their train, will be given.

A brief history of Astrology will be a part of the pamphlet, with an account of the persecutions its professors, including myself and family, have gone through; also an account of the law of Pennsylvania against fortune-tellers, and the underhand manner its advocates adopted to obtain its passage, with my endeavors to have it defeated.

A number of nativities of noted persons will also be included, and a letter to Judge John Jay Gordon, Court of Common Pleas, Philadelphia, Pa.

A synopsis of the astrological practice of medicine, proving, as Nicholas Culpepper, author of "The British Herbal," says, that "those who study Astrology are the only men fit to study medicine; medicine without astrology being like a lamp without oil." And as Hippocrates, the father of medicine, says: "The man who does not well understand Astrology is rather deserving to be called a fool than a physician."

The price of the pamphlet, in paper covers, will be fifty cents; in board covers, one dollar.

A TEXT-BOOK ON ASTROLOGY.

I have in contemplation the publishing of a Text-Book on Astrology, which, I think, will enable any one who desires to obtain a knowledge of that science to do so more readily than can be done by the aid of works now in use. I shall try to do for Astrology what Mr. James Ferguson did for Astronomy—render it so plain that a person who has a knowledge of arithmetic, and those parts of astronomy known as the solar system and the zodiac, can acquire a knowledge of Astrology without a teacher as easily as he could botany, geology, or any of the other sciences. A number of my students have requested me to publish such a work, as the text-books at present in use were written in an old and labored style, and are difficult of comprehension. If my health will permit me to finish such a work, I trust that Richard A. Proctor, Judge Gordon, Charles A. Dana, the editor of the "New York World," with the other enemies of the science, will study it and obtain a knowledge of the subject before they again attack and condemn it.

The price of the book will be \$2.00 per copy.